766 768 [775] that he might have plenty to ride on his journey to the Sand Hills, and to use after arriving there. If a man had a favorite horse, he might order it to be killed at his grave, and his order was always carried out. In ancient times, it is said, dogs were killed at the grave.

765 562 [533] [152] Women mourn for deceased relations by cutting their hair short. For the loss of a husband or son (but not a daughter), they not only cut their hair, but often take off one or more joints of their fingers, and always scarify the calves of their legs. Besides this, for a month or so, they daily repair to some place near camp, generally a hill or little rise of ground, and there cry and lament, calling the name of the deceased over and over again. This may be called a chant or song, for there is a certain tune to it. It is in a minor key and very doleful. Any one hearing it for the first time, even though wholly unacquainted with Indian customs, would at once know that it was a mourning song, or at least was the utterance of one in deep distress. There is no fixed period for the length of time one must mourn. Some keep up this daily lament for a few weeks only, and others much longer. I once came across an old wrinkled woman, who was crouched in the sage brush, crying and lamenting for some one, as if her heart would break. On inquiring if any one had lately died, I was told she was mourning for a son she had lost more than twenty years before.

Men mourn by cutting a little of their hair, going without leggings, and for the loss of a son, sometimes scarify their legs. This last, however, is never done for the loss of a wife, daughter, or any relative except a son.

● 551 [553] Many Blackfeet change their names every season. Whenever a Blackfoot counts a new *coup*, he is entitled to a new name. A Blackfoot will never tell his name if he can avoid it. He believes that if he should speak his name, he would be unfortunate in all his undertakings.

gained most of their knowledge from what their own parents knew and taught 177
them, plus what they learned by living through the years of change. Harry got
his name when he was registered on the agency ration rolls. Here Red Robe found 867
that the name he had paid an old medicine man to give his son was not important.
The encounter with the agency roll clerk is not hard to imagine: Clerk to interpre- 177
ter—"He is his son and a Christian. We have to give him a Christian surname. 551
No one can pronounce the old man's name; what does it mean in English? Red Robe? All right tell him that his name is now Red Robe and his son will be called Harry Red Robe. We'll have to name the rest of the family too."

Harry tried and failed at farming and ranching in turn as many others 177
did, but managed to keep his family alive and together with what he raised, supplemented by wage work on ranches, irrigation canal construction and by drawing rations when all else failed. The best days, according to James, were those that came after his father had quit ranching and devoted his time to raising horses, visiting, taking part in Indian social and ritual activities, interrupting these every now and then to work for the ranchers who were leasing his land. James remembers all the meetings, dances and ritual occasions. Both he and his father belonged to the Slick Feet, a society to which most of the men in the neighborhood, even a couple of white men, belonged. The "real" members, according to James, were the Indian men who had "paid" to get in. People came from all around when the society sponsored a dance. They camped along the creek, feasted, danced and had give-aways. "Everything was horses in those days, only a few people had cars. I can remember times when men brought unbroken horses right into the hall and gave them away."

James worked on his uncle's ranch and began to build a herd of his own using loan cattle. He was just getting a good start, he said, when he was called into the service during World War II. No one would care for his stock so he returned the loan cattle and sold the surplus. Since the war he has worked for wages at whatever he can find to do. He married a girl from a similar background. She works hard to raise their children and to maintain a home on what James brings in supplemented with what the older children can earn, help from kinsmen, and welfare payments during the winter.

James is Indian-oriented—he remembers and values what he learned about 177
Indian ways from his parents and friends. He has been cured several times by an
old man and has seen others cured as well. He has been present at bundle openings 867
and participated in the Slick Feet rituals. "I didn't used to believe all that stuff, but after the cures I changed my mind." He insisted, however, that his children were good Catholics, and that he is the only one in his own family that still believes in some of the old Indian religion. I am unable to predict the orientation that will be taken by his children. He says that they do not speak Blackfeet and know nothing about the traditions. They do not take part in Indian social activities. On the other hand the people the children see most frequently are Indian-oriented and their own friends are the children of Indian-oriented families. James could give me no idea about what goals he had in mind for them.

Edward Chief's Son told a generally similar story except that his forebears 177
had been among the leading families of Blackfeet society. His grandfather and

numbers of full-bloods, and he noted the tendency for the latter to consider themselves to be "the real Blackfoot Indians—the true descendants of the great warriors 563
and wise leaders of old and the preservers of all that is left of Blackfoot Indian 177
culture" (Ewers 1958:328). According to the stereotype, the full-blood is conservative and the mixed-blood progressive. The surnames of the people still further
label the difference—an English, French, or American name implies mixed genetic [551]
heritage, while the Indian name (in its agency recorded translation) is a badge of Indian heritage.

There are some grounds to support a popular notion of spatial separation
of the two groups. Generally the lands north of Browning are thought to be 563
mixed-blood territory and the full-bloods claim the southern part of the reserva- 361
tion. Recent migrations of people have upset this balance but the idea lingers on as an element in social separation. An increasing community feeling among concentrations of full-bloods at Starr School and Heart Butte, and some spatial clustering in Browning, is tending to replace the old regional division. Mixed marriages and shifting populations, however, are breaking down even these full-blood strongholds.

The full-blood-mixed-blood distinction is not equivalent to my categories
of Indian and white orientations. Of the eight Indian-oriented men in my sample, 563
only four are full-bloods, while one full-blood is categorized among the twenty 177
white-oriented people. But the popular full-blood and mixed-blood labels gain some validity when it is noted that the Indian-oriented of the sample are all ¾ or more Indian, while the white-oriented men are, with the one exception, ⅝ or less.

Such stereotypes produce conflicts. A series of statements by informants
illustrate the mechanisms of social distance that appear to be important in limit- 563
ing close social interaction between people of the two orientation groups.

For example, "Full-bloods hate mixed-bloods. They are tainted with the blood of those who robbed and ruined the Indian."

An informant overheard a mixed-blood girl complain, "They [full-bloods] are to blame. In the old days when things were bad they sold their daughters to the white men. Now they hate us."

A mixed-blood man said, "Full-bloods hate the mixed-bloods and would like to run them off the reservation. They get confused when I ask them, How about that white son-in-law of yours and your grandchildren? They finally decided that those were all right."

One man observed that little social distinction is felt by the children until
they reach the upper grades. Then the more Indian children develop feelings of 563
inferiority and inadequacy and drop out of school. "Much of the school problem 871
is social," he said, "You see a bunch of grade school kids playing, mixed white and Indian, and you stop and ask them who is white and who is Indian? They just stare at you. The question doesn't make sense. At high school things begin to show up. Mostly social. The kids begin to want to invite each other to affairs at home. They begin to notice that they haven't the kind of clothes others do. They begin to feel they can't participate and drop out."

A recent high school graduate (mixed-blood, white-oriented) could offer no explanation of full-blood problems in the schools, either scholastic or social.

224 Poor families without an able-bodied hunter in their group
571 or unable to borrow buffalo horses were forced to rely upon the
charity of the wealthy for their buffalo meat. When the chase
735 took place near camp, some poor people took their dogs or
scrawny horses out where the buffalo were butchered. There
they generally could find successful hunters who would give
them meat.

Once an old couple went out from camp hoping to receive
some meat from the hunters. They found a young man lying
beside a partly butchered buffalo. The old people threw water
in his face and he did not move. Thinking he was dead, they
started back to camp to tell the people. When they had gone
a short distance, they turned around and saw the young man
standing up butchering the animal. When he returned to camp,
the old people told him they had brought him back to life. Then
he reluctantly gave them some of the best cuts of his meat. Other
people claimed the young fellow had played dead to avoid giving
● [551] any of his meat to the aged couple. He was nicknamed Playing-Dead-Beside-the-Buffalo. This trait of stinginess was detested
[577] by the Blackfeet.

In summer, when all the bands of the tribe gathered prior
224 to the sun dance, the head chief, through his announcer, declared
the hunting regulation in force. All the Indians fully
224 understood that this meant that anyone who sought to kill buffalo
689 on his own before the tribal hunt was organized would be severely
punished by members of the men's societies chosen to
police the camp. Anyone caught disturbing the buffalo herds
upon which the whole camp relied for their subsistence had his
meat taken from him, his weapons broken, his clothing torn, and
perhaps his riding gear destroyed by the police.[4]

224 Among those bands well supplied with horses, the traditional
winter method of hunting buffalo by driving them into pounds
178 or over high cliffs was falling into disuse. The last Piegan buffalo
drive took place in the 1850's. The peculiar circumstances of

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[4] John C. Ewers, "The Horse in Blackfoot Indian Culture," B.A.E. *Bulletin 159*, 153–66.

Blackfoot camps. "When ten or twelve tents were together, we 627
were sure to see six or seven women mutilated in this manner."[7]
However, this severe punishment for infidelity was discontinued 684
by the middle 1870's.[8]

Stormy as their marital lives sometimes were, Blackfoot Indians were fond and indulgent parents. Large families were com- 855
mon. Some men claimed to have fathered more than a score of 163
children by their several wives. The pregnant woman wore a
broad, adjustable rawhide belt as her time approached. It sup- 843
ported and protected her when she rode horseback or engaged in
active work. Sometimes an expectant mother's labor pains came
while she was riding with a moving camp. She dropped out of 844
the line of march and two or three hours later returned to the
caravan with her newborn babe in her arms. Usually, however,
the birth took place in a tipi. An elderly woman, experienced in
midwifery, gave the mother a decoction of roots to drink to
ease her pains and facilitate delivery. While the mother grasped
one of the lodge poles and an assistant held her around the waist
the midwife attended to the delivery, then laced the mother in
her rawhide belt. Sometimes the mother resumed her household 846
chores the next day.

A portion of the baby's navel cord was cut, dried, and pre- 846
served in a beaded buckskin case as the child's primitive health
insurance. The cases for boys' navel cords were in the form of 751
snakes; girls' were lizard-shaped. The Blackfeet believed that [825]
snakes and lizards were never sick and lived long lives. The child
was bathed and wrapped in soft skin. Moss or a soft punk served [854]
in lieu of diapers.

A few days after the birth the father called upon some dis- 851
tinguished member of his band to name the child. The name
was carefully chosen because it was believed to have an impor- 553
tant influence on the child's life. Sometimes it was the name of 551 ●
a respected ancestor; at other times it commemorated a brave
or generous act of the bestower or of the child's father. Lazy

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[7] *Travels*, II, 110, 117, 136.
[8] Bradley, "Manuscript," *MHSC*, Vol. IX, 271.

[ca. 1850]

551 Lazy
123 Boy, the oldest living Piegan a decade ago, followed this traditional custom in naming my younger daughter. He gave her the name Many-Steals-Horses-Woman, explaining that as a young man he had been very successful in capturing horses from enemy camps so he thought this name would bring her good fortune in whatever she tried to do.

854 Elaborate cradles were luxury items, uncommon among the Blackfeet a century ago. When walking or riding on horseback, women commonly carried their babies on their backs, inside their robes or blankets. The mother stood with her back bent, grasped the infant by both arms, swung it over her shoulders, then quick-
853 ly drew her robe about her own body and that of the child. Blackfoot mothers nursed their babies until long after they were able
[842] to walk. Indeed, some mothers continued to nurse their children until they were five or six years old, believing this would prevent another pregnancy until their youngest child was old enough to look after himself.

867 Children were taught the elements of good manners and respect for their elders. They were expected to sit quietly while adults were talking in the tipi, to perform their chores promptly, to observe the taboos of the family medicine bundles, and to
865 help the aged and show particular respect to them. They were taught to take teasing gracefully. But if a child of about their own age struck them, they were to fight back to the best of their ability.

868 The mother was responsible for the education of her daughters. The little girl began to learn about women's responsibilities by watching her mother and grandmothers at their tasks. She imitated their actions in her childhood play. She began to help her mother in such light tasks as picking berries, and graduated to the heavier work of digging roots and carrying firewood and water for the lodge. As the girl grew older, she received instructions in dressing hides, preparing foods, making clothing, and in the women's crafts of geometric painting, porcupine quillwork, and beadwork. A girl was expected to become proficient in these
864 crafts before she married. At the annual sun dance mothers ex-

232 animals above all else, he employed a stallion of demonstrated swiftness. Generally men with small herds possessed a single stallion. Owners of large herds kept four or more stallions. Usually all other males were castrated. The Blackfoot recognized that some stallions were poor breeders. If, after a period of trial, a stallion failed to produce colts in the number or quality desired, a man who could afford to do so replaced that stud with another one.

Three Calf, whose father owned a fine herd of 40 pinto horses, said his father had but one stallion, a large, black pinto, bred from his own herd. Many Horses owned a number of stallions, pintos of several varieties, which he used for no other purpose than breeding and on which he lavished great care. His stallions were never broken to the saddle. Stingy, who bred for size, used a large horse for a stud. He rode it, and kept it picketed at night in the spring breeding season to prevent other Indians from making use of it. When colts dropped, he [551] herded them with the mares and colts. The Piegan sometimes called Stingy, "White Man," because he raised such large horses. Other breeders selected their stallions for swiftness regardless of their size or coloring. All careful breeders took pains to obtain the best horses they could get of the type they most desired for studs. However, most men were too poor or too careless to devote much thought to stallion selection. They were happy just to possess a stallion. "That is why there were so many scrub, no good horses around."

If a man owned one or more mares but no stallion he might go to his neighbor's herd at night and "borrow" his stud to mate with his own mare, without the knowledge of the stallion's owner. This is said to have been a rather common practice.

Careful breeders also took pains to prevent old, broken-down stallions of their neighbors from mingling with their mares. Where so many horse herds were pastured in the neighborhood of a camp this was a difficult task. However, boys caring for the herds of cautious owners were instructed to keep their herds separate in breeding season and to drive away undesirable stallions that came near them. If a poor old stallion was found bothering their mares, the boys caught him, threw him down, and tied a large buffalo rib or hip bone to his forelock. The frightened animal left on the run. If a stray stallion persisted in bothering a man's herd, the herd owner told the stallion's owner to take better care of his horses thereafter.

MAINTENANCE OF COLOR LINES

Some men tried to build up herds of a single color. Three Calf said that after his father possessed 40 pintos he made no attempt to add to his herd except by breeding. He gave away any horses given him, and [551] disposed of any colts bred to his herd that were not pintos. Many-

White-Horses, so named because all the horses in his herd were whites 232
or grays, traded any dark-colored horses he obtained for white ones.
Nevertheless, his horses were said to have been of rather poor quality. [551]
They were small, tender-hoofed animals. When the Government furnished large stallions to Piegan owners, Many-White-Horses refused to accept them. He feared the stallions would injure his small mares. So he continued to raise large numbers of little horses. They had more prestige than practical value.

Joseph Sherburne recalled that when he traveled the Blackfeet Reservation (in the first decade of the 20th century) making collections for his father's store, some Indian owners of large herds still specialized in horses of a particular color or conformation. He learned to recognize the peculiarities of the horses of different owners so that he could tell from a distance the ownership of many range horses by their appearance. There were 10 or 12 owners on the Blackfeet Reservation in Montana at that time whose horses were readily distinguishable by their physical appearance. Mr. Sherburne said the uniformity of these herds was maintained both by selection of studs and by swapping of horses which failed to exhibit the desired characteristics.

MAGICAL BREEDING FORMULAS

Some Blackfoot horsemen placed faith in magical formulas for 232
insuring the birth of colts exhibiting desired qualities. If a man 789
wanted a pinto colt he killed a magpie and tied its black and white
feathered body around the neck of his mare with a buckskin string in [825]
the fall of the year, saying, "Now, I want you to have a pinto colt next spring." The magpie was worn on the mare's neck until it fell off. One informant said, "When spring came that mare would surely have a pinto colt, and thereafter all her colts would be pintos."

No other color of horse was as popular with the old-time Black- 231
foot as was that of the pinto. Many men were proud to be seen riding a two-colored horse.[illegible]

In order to get "a big colt," the Piegan Stingy is said to have made 232
a practice of roasting a "big turnip" (*Leptotaenia multifida*, carrot-
leaf), slicing it with a knife, punching holes through the slices, string- 789
ing them on a buckskin cord, and tying the cord around a mare's neck. [824]
The odor of the big turnip kept the mare in fine condition all winter. In spring she would bear a "big colt." Stingy is said to have employed

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[illegible] This is in contrast to the Kiowa tendency to consider pintos "women's horses" (com- [171]
munication from Alice Marriott). The Nez Percé (Ross, 1855, vol. 1, p. 307) preferred white and speckled (Appaloosa) horses, which they valued at two or three times the worth of other horses. Kroeber (1907, p. 424) reported Arapaho use of colored bean medicines to cause mares to produce colts of desired colors. Spotted beans produced pintos, red beans roans or bays, and white beans white or buckskin colts. My Kiowa informants had no knowledge of the use of magical breeding formulas by members of their tribe.

PERSONAL NAMES

551 231 McClintock (1910, p. 396) in an extended discussion of Blackfoot personal names, stated, "The use of horses and the capture of horses from other tribes having been a prominent feature of their life, it was but natural that the word horse was used in a great variety of name combinations." Actually a study of two extended lists of names of male signers of important documents reveals a limited use of personal names including the word "horse" or with horse connotations.

The list of Blackfoot Indians of the Montana Reservation (largely Piegan) who signed the Land Agreement of 1895, includes the names of some 80 percent of the adult male population of the Reservation at that time. Of the 305 names listed only 11 appear to have horse associations. They are:

Albert-Buffalo-Horse
Black-Horse-Rider
Bobtail Horse
Fast-Buffalo-Horse
Day Rider
Double Rider
First Rider
Many-White-Horses
Ride-in-the-Middle
Rides-at-the-Door
Rupert Rider

The same list includes 94 names referring to birds and animals other than the horse, including 22 buffalo names and 17 bear names. Bird names alone totaled 33. Eighteen names referred to guns and/or their use (Agreement etc., 1896, pp. 23–27).

Of the 200 male residents of the Blood Reserve who signed the memorial presented to the Canadian Government by R. N. Wilson, May 31, 1920, only 9 bore names with horse associations. They were:

Many-White-Horses
Riding-in-the-Door
Owns-Different-Horses
Charles Goodrider
Many Mules
Bob-Riding-Black-Horses
Day Rider
Black Horses
Mike-Mountain-Horse

Percentagewise the horse names in this list are but little commoner than those of the Piegan list, comprising 4.5 percent of the total compared with 3 percent in the Piegan list. The Blood list includes 70 names referring to birds and animals other than the horse, including 16 buffalo names, 12 wolf, and 11 eagle names (Wilson, 1921, pp. 38–40).

551 178 Both of the lists of names mentioned above were recorded after Agency rolls were established and family surnames were fixed in the early Reservation Period. Doubtless in buffalo days, when many men possessed several names in the course of their active lives, the total number of names associated with horses was greater. Nevertheless, the Blackfoot preference for reemployment of names of family mem-

bers of earlier generations was a check upon the coining of new names 551
and tended to perpetuate the old ones from generation to generation 178
(Wissler, 1911, p. 17). One name, Boy, can be traced back to the 18th century. It was the name of David Thompson's principal informant among the Piegan in 1787, an aged Cree who had lived among the Piegan since his young manhood. The name was borne by one of the Piegan chiefs whom Maximilian (1906, vol. 23, p. 157) met at Fort McKenzie in the summer of 1833. It was the name of a band chief in the mid-19th century, and was assumed by the Gros Ventres boy whom that chief adopted. The latter was the paternal grandfather of the young artist, Calvin Boy, who executed a number of the illustrations in this publication.

There is evidence that some wealthy horse owners received names 551
denoting that fact. Examples were Many Horses and Many White 231
Horses, prominent Piegan. It appears certain, however, that Blackfoot acquisition and use of horses did not strongly influence their pattern of name selection. Names referring to wild animals and birds of the Blackfoot Country have continued to predominate over horse names among the full-blood population to the present day.

HORSES AS GIFTS

Because of its value and usefulness the Blackfoot considered a horse 431
one of the most desirable of gifts, bringing satisfaction to the re- 231
cipient and honor to the donor for his generosity. One of the surest [554]
ways for a man to "get his name up," to rise to a position of leadership in his band, was through frequent and liberal gifts of horses to needy band members. Poor people sometimes took advantage of this custom by offering a wealthy man's child a present of little value or praising the man loudly in public in the hope of obtaining the gift of a horse in return. A poor woman owning nothing but a little pemmican or dried meat might take it to the lodge of a wealthy man and offer it to his child. The man, touched by her apparent generosity, might give her a horse a hundred times more valuable than her gift.[illegible]

More formal give-aways took place at the annual Sun Dance 431
encampment. Visitors usually were present from friendly tribes (primarily other Blackfoot tribes). They were called upon by name and given gifts of horses, blankets, weapons, parfleches, or articles of clothing by the wealthy men and warriors who danced in the medicine lodge. The give-away has survived among the Indians of the Blackfeet Reservation, Mont. In the period of my residence on that reserva-

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[illegible] Tixier (1940, p. 200) observed a similar action among the Osage in 1840. When a [171]
visiting Kansa noticed a number of excellent horses in front of an Osage lodge he found out the owner's name then went about the village proclaiming the virtues of that man until he gave him one of his horses.

with seniority as the greater weight. However, regardless of seniority the 601
wife's brother had the right to call home his sister in case of her being mistreated, 607
and if this occurred soon after the initial marriage contract, return
of the wedding gifts might be demanded. This prerogative was, of course, [586]
balanced by the more frequently exercised right of a husband to send his
wife away in case of her failure to meet his demands. Normally, sex rather
than family lines constituted the major cleavage, so that the two men
cooperated to keep the woman faithful.

Similarly son and son-in-law were neatly balanced. The son, as we shall 601
see presently, was the most important offspring yet little more important 606
than the son-in-law. The rationale of the mother-in-law tabu, as stated by
most women, hinges on the emotion of respect. Weight is given this phrasing [593]
in behavior, for the greater the prestige of the son-in-law, the greater the [554]
number of female in-laws who observed avoidance norms. The respect was [431]
also accompanied by periodic gifts exchanged between the son-in-law and
parents-in-law. The supremacy of the son in the eyes of his parents may be [593]
seen by the following incident where a woman was dying. On her deathbed
she summoned her son-in-law who entered the room with eyes lowered so as
not to look in her face. After hearing the last words directed to other relatives,
the son-in-law was addressed through his wife; the old woman said:
"Be kind to your husband; treat him well after I am gone. I love you very
much, but I love him better. I love him like a son."

Lineage was traced through the mother's line as well as through the 601
father's. Incest was reckoned if any relationship between the two prospective
spouses could be discovered. There was, however, little memory beyond [582]
three generations, when the line diffused into vagueness. With names a [835]
slight patrilineality showed itself in the desire to make a great name "live in
every generation." Thus we find sons and grandsons of famous people still 601
bearing such names as Crowfoot, Eagle Ribs, Old Sun and Many Swans. It 551 ●
would be unusual for a son-in-law to take a family name of this type, but if [553]
he did, it was deemed a great honor to the family, for which he would be
given a good horse. More likely he would feel obliged to keep alive the important
names of his own family. There were also great female names [562]
passed down in the line from mother to daughter, but their importance was
overshadowed by the male names.

Inheritance of property was also multilateral. A list of recipients in order 428
of their priority might run like this: older brother, younger brother, son,
wife's brother, daughter's husband. Nominally, females might receive property 421
and dispose of it, though in practice the husband of the woman received 562
it and acted as agent. Horses, which made up the body of the legacy since [429]
household furnishings were parts of the mortuary tipi, were not ordinarily
given to lone women, as they had no means for caring for them. The male 000

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status factors also appear to be important determinants of Indian-oriented participation in private activities.

Social Distance

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The social division of the community is given overt, but inexact, recognition by the use of the verbal labels--"mixed-blood" and "full-blood." These "racial" stereotypes are used in many contexts but in most cases point up a division in culture that is only partially related to the number of Indian ancestors of any individual.

[144] Evers remarks on the rapid hybridization of the tribe and the decreasing numbers of full-bloods, and he notes the tendency for the latter to consider themselves to be "the real Blackfoot Indians--the true descendants of the great warriors and wise leaders of old and the preservers of all that is left of Blackfoot Indian culture."[176] According to the stereotype, the full-blood is conservative and the mixed-blood progressive. ● [551] The surnames of the people still further label the difference--an English, French or American name implies mixed genetic heritage, while the Indian name (in its Agency recorded translation) is a badge of Indian heritage.

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There are some grounds to support a popular notion of spatial separation of the two groups. Generally the lands north of Browning are thought to be mixed-blood territory and the full-bloods claim the southern part of the reservation. Recent migrations of people have

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[176] Evers, 1958, op. cit., pp. 327-328.

the pipe. At the close of each dance he fills the pipe and hands it to the 794
leader after which it circulates. As soon as it is burned out the dancing 769
is resumed. There are four periods of dancing. The evolutions consist 796
of dancing, alternately facing the fire and the walls, twice for each. Then 535
all sit down, save the leader who takes the pipe and prays. Then he sits down and smokes. In starting a dance all rise to their knees, making movements as in playing the stick game, where with four movements they rise to their feet.

During the ceremonies no one must laugh nor must anyone spit. No [784]
dead person should be designated by name. [551]

A special ceremony was sometimes given by two members. They did
not use the regular painting but dressed in fine clothes and danced with [789]
ropes and whips. This was believed to bring good luck in capturing horses.

THE ALL-SMOKING CEREMONY.

We come now to a ceremony that goes by the name kanochisisin, or all- 794
smoking ceremony. It is not clear whether this is a cult or simply a group
ceremony like the sun dance. The right to lead in the proceedings seems [424]
to be owned by one individual and may be transferred like other ritualistic
things. Thus it is said, "If the man who leads in the ceremony is pleased [432]
with the presents he receives, he may transfer the right to lead to one pledging the ceremony."

The distinguishing feature of the ceremony is that it is a kind of medicine [554]
coup counting. Like warriors recounting their deeds, those present are
called upon to count over the different medicine rituals they have owned
and all fired with new enthusiasm to secure more. In conformity to a vow 794
or formal pledge a man will invite people to his tipi for an evening feast. 796
He will engage a man with the right to lead to conduct the all-smoking 554
ceremony. He will have ready a pot of tongues and berry soup; also a quantity of tobacco cut and mixed. The meeting is to last until this is used up. Each guest is called upon in turn to sing songs from one of the rituals of medicines owned by him. So they pass around in order. The process is thus a kind of counting out in that the last men are those who have owned the most medicines.

The following account was secured by Mr. Duvall:—

> When a man vows to give the all-smoking ceremony he invites many men to his 794
> tipi and calls upon someone who has the privilege to lead the ceremony. A fee is 796
> paid in blankets or clothing. First the man giving the feast makes a soup of tongues,
> cherries, and blood. Before the tongues are cut up by the women, prayers are said [782]

20: Hungry Wolf I-4,5 (no date) 1980
NF6 Blackfoot NF6
Blood

Who My Grandmothers Are

000 MY OWN GRANDMA, AnadaAki, was born in a tipi during the eighteen eighties. She has come a long way to her present place in life, which includes being the family elder as well as being a devoted fan of the TV serial "As the World Turns." If you heard her British-accented voice calling out for someone to turn on the TV you would not imagine that she was raised in the household of one of the last great medicine men among the Bloods.

553 AnadaAki means Pretty Woman in our language. It is the
● [551] name that she has carried longest. When she entered school she became known as Hilda Heavy Head, and when she married my grandfather she became Hilda Beebe. After my grandfather died, she remarried and became known as Hilda Strangling Wolf. To top off this name-changing, her real father's name was Joseph Trollinger, a German name which she never carried.

888 Grandma AnadaAki has spent a lot of her recent years in the home of my parents, although I think she would rather still have her own household. Because my father's mother died when when he was still a small boy, AnadaAki is the
602 only one of my real grandmothers that I ever met. But among

602 the Indian people relationships are much more generalized
than among many others. For instance, all my female rela-
601 tives of AnadaAki's age are my grandmothers, as well as some
who are younger. Also, all the women of my tribe who lived long ago are spoken of as grandmothers. In addition, it is common for any old woman in the tribe, when speaking kindly, to call any young woman or girl "my grandaughter." So the title of my book actually refers to the ways of the women of my tribe, not just to the mothers of my parents.

● 551 AnadaAki's mother was named First-to-Kill by an old warrior who had once accomplished that distinction in battle. First-to-Kill had a brother named Sweetgrass, and the two were raised during the buffalo days. When she grew up she married Joe Trollinger, who had arrived among the Bloods from Germany. She became known as Lucy Trollinger and, with her husband, she helped run a restaurant and hotel on the wagon road between the Blood Reserve and the later city of Calgary, which was then a fort and trading post. The Bloods named her husband Last-to-Get-Angry, because his favorite expression was: "You got angry first, now I'm going to get angry." Travelers nicknamed him Rutabaga Joe because he had such a fondness for that vegetable.

586 Joe and Lucy had five children together, and four of them
lived past the age of ninety. AnadaAki was the youngest, and the only one who didn't see her father. Her eldest sister was deaf and dumb, but when Lucy found out that Joe was going to take her to Germany for treatment she packed up all the kids and moved back among the Bloods. Shortly afterward she married a young warrior named Heavy Head, who took the kids as his own. He and Lucy had no more children, but
177 AnadaAki was born shortly after they got together. In spite
of her full Blood upbringing, I can say that my grandma definitely has ways and characteristics that are more commonly considered German than Blood. Blue eyes are another sign of her European ancestry.

793 Joe Crow Shoe, have also been the keepers of a medicine pipe bundle.

551 553 The holy woman that I grew up knowing best is Mrs. Rides-at-the-Door, whose Indian name is Stealing-Different-Things Woman. Her name is a good example of unusual Blackfoot customs, since I am quite sure this woman has never stolen anything in her whole life. No one among the Bloods doubts her pure record of living. She got the name from a relative when she was just a baby. The relative was an old warrior who was proud of having stolen many different things on war raids, and wanted to bless the little girl with his life of good luck.

793 [123] A few years ago Mrs. Rides-at-the-Door camped with us in our tipi during a medicine lodge ceremony among our Blackfoot relatives in Montana. She went to assist the blind Mrs. Many-Guns, who had been asked to initiate a young woman who was sponsoring the ceremony. She said that it was very hard for old women such as herself to go through the four days of ceremonial work and fasting that precede the building of the medicine lodge, yet she hardly complained while she was doing it. Most of the holy work performed during those four days is private, but toward the end of it the holy woman's tipi is opened up so that the people can look in and see, while the sacred Natoas bonnet is fastened upon [301] [778] her head. Mrs. Rides-at-the-Door gave me a special blessing at that time by calling me in before her so that she could go through a brief ceremony during which I was initiated to wear a sacred necklace like those that holy women and their husbands wear. On it are beads, a shell, and a lock of hair, all with symbolic meanings. I thought how long back my ancestors have been passing on these meanings and blessings through the same ceremonial initiation, while the old holy woman painted my face, sang a song, and tied the necklace around me.

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nary puffball, like those that grow all over the prairie. That 773
night she looked up and saw a new bright star in the sky.

After some time passed, this same woman made a vow to 539
put up a Sun Dance. Along with the other articles used by 778
the holy woman, she carried her sacred digging stick and a
fresh tall leaf of the wild turnip. She taught the others the
ceremony that went with them, and these things have been
carried on to this day. In addition, she painted round circles [532]
all the way around the bottom of her father's lodge, in memory of her little child. Most painted lodges now have these circles, and that is why they are called puffballs, or fallen stars from the sky.

A GRANDMOTHER WHO HAD THE POWER TO CALL GHOSTS

When my father was young he spent a lot of time with his 551
mother's brother, Willie Eagle Plume. This same man spent a lot of time with my husband and me in the last years before he passed away. His mother was named SikskiAki, which is the name that I am known by in the Blackfoot language. He gave my husband the name Natosina, or Sun Chief, which had once belonged to his father. Shortly before his passing he gave our youngest son his own name, Atsitsina, or Prairie Owl Man, to complete a trio of names that had been around him since childhood.

Willie Eagle Plume's father was also known as Eagle Plume. He was born around 1850 to a woman whose name, Otsani, can no longer be translated. She was one of several wives of a chief named Not-Scared-of-Gros-Ventre-Indians. Some early trader misunderstood her name, Otsani, and thought it was Old Charlie, which became her nickname for the rest of her life.

Otsani lived to a very old age, spending her final years in 791

532 design on another cover, and right now I could transfer the design to somebody else if I was asked to.

852 I was also initiated to join with a medicine pipe bundle when I was very small. Each of those bundles has a man and a wife for an owner, and a child goes with them to wear the special topknot wrapping and fur headband that is kept with the bundle. That is what they transferred to me, and I sat right up in front with the main people, each time the bundle's opening ceremony was held. I have been around medicine pipe bundles all of my life, and I know all their songs and ceremonies.

551 Mokakin and I got married in 1921. His name means Pem-
mican, although today he is also known by his uncle's name,
778 Eagle Ribs. We were still very young when we made a pledge
to take that bundle called Backside-to-the-Fire Medicine Pipe.
We treated it very well. I was very scared to do something
wrong to it, there are so many rules and regulations to follow.
796 The ones who initiated us for it were the real old-time people,
so we were initiated in the old-time way. The ceremony took
a couple of days. They even initiated us for going to sleep at
night and getting up in the morning.

778 We lived very good by that medicine pipe bundle. I used to
take it outside every morning, before the sun came up, as was
782 the custom. I always had to start a fire in the stove so that I
could make incense before I took the bundle out. I watched it
during the day so that nothing would happen to it while it
hung outside. That is what those tripods with each bundle are
for, to hang it from. But when the people started living in
houses they just put up a big nail at the back, where the bundle
can hang in the daytime. Then I made incense again before
the sun went away, and I would bring the bundle back inside.
I made incense once more before we lay down to sleep. That is
when we really learned to pray. That is one reason why you
have to make incense often for your bundles, so you will learn

TWO LITTLE SISTERS

by Paula Weasel Head's Sister,
Annie Red Crow

593 858 My father took my sister as his Minipoka, or favorite. I don't know why he picked her, but in those days it was a custom to do that. She got special treatment in whatever she did, and my father took her along to ceremonies and dances while I stayed home and played.

593 Not that our father treated me badly because of it. Sometimes he tried to get me initiated for some sacred thing at the same time as my sister, but I always ran away. I always preferred to play with my friends. I wasn't mistreated at all, but I sure was jealous because my sister was treated special. I used to do things to aggravate her. I would make certain faces at her, when no one was looking, and call her. "Ponah! Ponah!" I would say, quietly, and when she looked and saw my faces 551 she would get real mad. Her real name is Different-People Woman, but they named her Paula, like they named me Annie. Paula Iron and Annie Iron, we were called in school. The old people couldn't pronounce Paula, so they called her Ponah, and that name has stuck with her.

857 524 Right from the time we were young my sister knew a lot about Indian ways. We would make dolls out of cloth and buckskin, and we would put real hair on them. She knew how to make them real good. She had a little painted tipi, and it was even transferred to her with a ceremony. After that she started pouting around our parents because she didn't have a medicine pipe bundle for her tipi. Our parents had several of them, at different times. So they made her a little medicine pipe bundle to hang up in her tipi. She took care of it just like our mother took care of our real ones—that's how she learned to care for medicine bundles so good. This small one she had 852 wasn't transferred to her, it was just for imitation. But there

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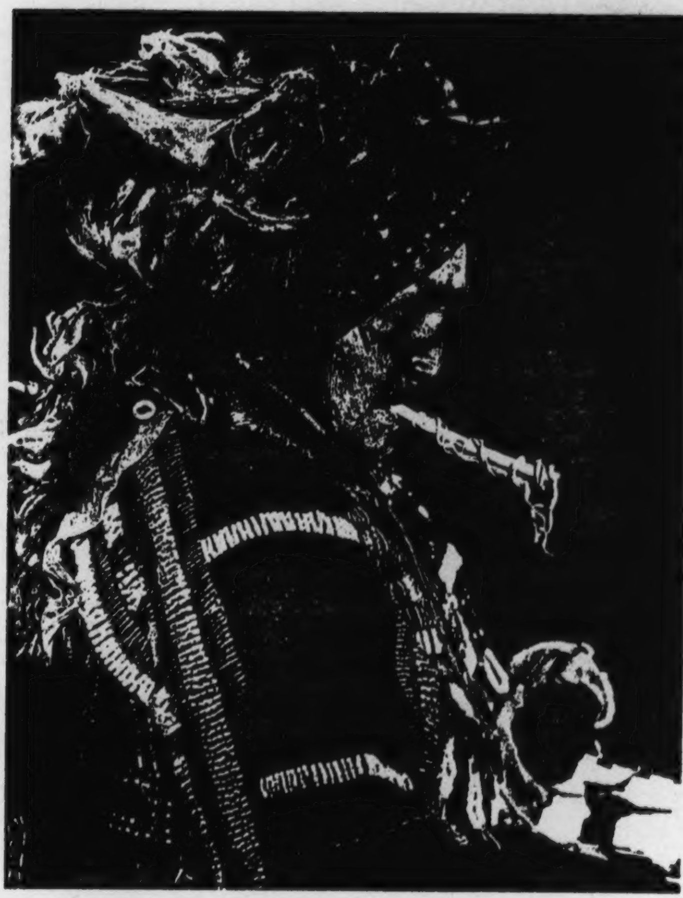

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575

A woman of the sacred Motokiks society, wearing the special headdress of buffalo horns and feathers that was her society insignia. She has an eagle-bone whistle in her mouth, which was blown during the society dances. Her name was Makah, or Shorty, and she was the sister of my great-grandfather Heavy Head. (PHOTO: EDWARD S. CURTIS, GOOD MEDICINE FOUNDATION)

[551]

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Around the Household–Some Teachings from the Grandmothers

GRANDMOTHER IN HER HOUSE

by Ruth Little Bear

When I was just a little girl I spent a lot of time next to my 603
grandmother. She was a very kindly lady, even though her
name was Kills Inside. It was given to her by an old warrior 553
who had killed an enemy in his own lodge. Her husband was 551
old Heavy Head, whose name is still being carried by the many
members of the Heavy Head family, who are all my close
relations.

It was around 1920 when I lived with my grandma and 603
grandpa Heavy Head. Life was very simple on the Blood
Reserve during the Roaring Twenties. There were hardly any 511
cars, no electricity, and no modern entertainments. The older [177]
tribe members still carried on with our traditional ways. We
all had to work hard to make our lives just barely comfortable.

One of my grandmother's basic jobs was to prepare the food 252
for her household. Let's say that she had a whole carcass of a
freshly killed cow. She would prepare it the same way as she

cradleboard. Around this time[A] the child was also given a 000 name.

851 553 Usually the father took care of the child-naming ceremony. If he was an outstanding man, or a holy man, he might name his own children. But most men brought their babies to noted elders. These were persons who had lived long and well, and whose prayers were known to be strong. The father always gave the elder some kind of present, or payment—maybe a horse, some blankets, or some money—sometimes all three, if he really wanted his child to have a good name at the start.

The chosen elder begins the naming ceremony by praying. He will take some sacred earth paint and he will paint the [302] baby's face while he is praying. That becomes the child's first blessing after it is born. That blessing goes to the parents, too, during the ceremony. As part of the prayer the elder announces the name that has been chosen for the child. The name is called aloud so that all may hear, and it is followed by wishes of good luck and long life. This custom is still very common among the Bloods. Most adults have a special name, in the Blackfoot language, which was given to them in this way. My mother has this to add, regarding naming:

"Mothers usually give their children nicknames, by which 551 they are known in their young days. This is often a description of the child's notable features, like Round-Faced Girl, Long-Haired Girl, or Plump Girl. Usually when the child gets a little older these names are dropped. However, one of my sons was nicknamed Black Eyes, and he is still going by that name today.

"I hardly know of our elders to give names that actually describe the child in some way. Other tribes do that, but we usually give names inherited from our ancestors. Most of our famous names from long ago are still being carried by tribe members today. For instance, one of my sons was recently

[A] [i.e., thirty days after birth--Analyst]

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551 given the name Low Horn, in honor of his great-grandfather, who was a leader in the tribe. The Low Horn that he was named after lived so long ago that he is mentioned in our legends.

"My daughter carries the name of her great-grandmother, SikskiAki, which means Black-Faced Woman. This is an honor that was bestowed on her by one of that great-grandmother's sons, who was an old man when my daughter was born. He is gone now, but the memory of his mother lives on through her name.

"While men most often carry an inherited name, women [553 were usually named for famous war deeds. Old warriors and chiefs were asked to give these names to little girls in order to bless them with the good luck and success of the war trails. Common names are Stabbed-in-the-Water Woman, Shot-Close Woman, and Medicine-Capture Woman. One thing we all have in common is that our names end with *Woman*. That's strange, since not so many men's names end with *Man*."

846 Our late grandfather, Willie Scraping White, was put through a powerful ceremony when he was first born, in 782 1877. His mother had hard luck with children. All up to 852 him had been born dead or died shortly after birth. His parents were desperate to have him live, so they went to an old lady named Holy Otter Woman, who was a holy woman noted for spiritual powers. The old lady prayed for him, then chopped off part of his little finger and gave it to Sun as an offering. This was considered a most powerful form of sacrifice in the ways of my grandmothers. Many of them did likewise in times of need.

The old lady also took our grandfather, wrapped him up in blankets, and tied him up in a tree as if he were dead. His mother stood underneath and mourned for him. The old lady said that she would never have to do that again. She was right, since our grandfather lived to be ninety-seven.

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Introduction to the Sun Dance Encampment

Setting Up Camp

It was the middle of summer, the time when Sun 101
is closest to us and to our Mother Earth. It was a
good time to gather with friends and relatives.
The long, hot days were perfect for relaxing by a
tipi and visiting with others. On printed calendars
the year was 1972.

Within that summer camp one of our Peo- 122
ple's ancient Medicine Pipe Bundles could be seen 778
hanging over the doorway of a yellow-painted tipi
that had figures of otters drawn all around it. This [531]
was the tipi of my own family—and within it, our [532]
household.

To most of my friends I am Hungry Wolf, 123
though our Old People call me Natosina, or Sun 551 ●
Chief. The first name was given to me long ago as 553
a reflection of some of my personal characteristics.
The second name was given me by my "uncle" [114]
when I became a Medicine Pipe Man. Natosina
had been the name he had inherited from his
father. All who carried this name were Medicine
Pipe Men and lived to old age.

My wife is SikskiAki, or "Black-Faced 551
Woman." The name was inherited from an old
relative and has nothing to do with her appearance.

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Black coffee or tea is often drunk instead of plain 512
water, though most everyone knows that water is 272
healthier.

Two more criers made their way around the 512
camp circle. One announced the name of the per- 203
son whose tipi would be the meeting place for the
future Horns. The other crier called out the
names of two members, inviting one to visit the
other. Even though PitachPikis was recognized as
the camp's main crier, anyone could announce
something the others should know. Generally, [887]
certain recognized Old Men were asked to make
the announcements. For this favor they were [431]
given a present of tobacco, food, or money.

It was about midday when SikskiAki lit our 512
fire again to put a kettle of soup over it. Earlier, [574]
we had invited our friend Albert Wolf Child to
come over for lunch and a visit. Albert is the 551
grandson of the man whose common name, Wolf 553
Child, is now a last name for his descendants.
When our People first settled on the reserve,
government officials arbitrarily assigned family
names based on the common name of the head of
the family. Unfortunately, the man who inter-
preted all these names was not fully familiar with
the complicated Blackfoot language. He was a [563]
Negro named Dave Mills, who was married to a
Blood woman. His descendants are now active
members of the tribe. Dave Mills was well liked
by the Old People, even though he did not adopt
their traditions. They gave him the name Young
Scabby Bull.

WOLF OLD MAN VISITS

While SikskiAki went next door to invite Pitach- 574
Pikis to join us, Albert Wolf Child arrived. He
hesitated until I pointed to the seat at my left.
Just as he sat down, the door curtain opened
wide. It was our grandfather, Wolf Old Man,
thrusting his two canes through the opening and
carefully lifting his legs over the canvas that
formed the base of the doorway. His brother, his

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companion, Mike Yellow Bull, held him steady 574
from behind until he was safely inside. Slowly, he walked around the fireplace toward me.

"T'kcha?"—Who is that?—the Old Man [576]
called out, as he pointed to Albert with one of his canes. In our tipi, he always sits at the place of honor, immediately to my left, where Albert was sitting.

"Makwi Poka," Albert replied. The Old Man was momentarily confused, since our little boy, also named Makwi Poka, usually sits at my right. Then he recognized the voice and said, "Oh, my old son-in-law," his tone implying that he should have known who it was. He was referring to Albert's first marriage to his daughter, Victoria.

Albert got up and we helped the Old Man sit
down in the honored place. At ninety-four, his 887
vigorous outdoor life had helped him grow old in 147
good health. Although his eyes were nearly worn out and his knees were weak, he was one of the few Old People who could sit through our all-night ceremonies and still be alert and joking when Sun came up in the morning.

The Old Man was the last holy man to fol- 793
low the Old Ways of our People. He had spent 756
his lifetime giving spiritual guidance to our People, doctoring them when their health failed, and leading their ceremonies when they came together to pray.

He had been born in the year 1877. His 551
father's name was also Wolf Old Man, and his mother was the younger of Wolf Old Man's two
wives. Not long after our Old Man's birth, Wolf [587]
Old Man died. Our Old Man's mother then mar-

[TEXT CONTINUED ON PAGE 13A]

ried a young warrior named Scraping White, who 551
already had one wife and three children. When
Scraping White's oldest daughter saw her new
little brother she told her mother, "I like my new [553]
brother—I want his name to be Napi." So he was
called Napi, "Old Man." Many years later he
took the name of his original father, Wolf Old
Man. On the tribe records his name is Willie [874]
Scraping White, and it was by this name that he
was called during the three years that he attended
the Calgary Industrial School in the 1890s.

"No, I didn't get much schooling at that 874
place," he once told us, "because the instructors
thought that a fellow my size would be more use
to them out in the fields than in the classroom.
I'm glad," he said with a smile, "because I liked
the outdoors much better than the insides of
buildings." The Old Man speaks only very broken [191]
English and he never did learn to read or write.
But he did become the school's star football [212]
player. He used to tuck his long braids up under [526]
his helmet. "When I came back to the reserve the
kids wanted me to teach them how to play, and [302]
the girls sure admired me when I passed the ball a [554]
long ways," he said with a combined look of pride
and embarrassment. He was usually too modest to
tell of his personal accomplishments. Unfortunately,
several accidents while playing football
and ice hockey weakened his knees. "Better to
have weak knees than a weak mind," he sometimes
said to console himself. After three years in
the school's fields he finally decided to ask how
much longer he would have to stay. "I never knew
that I was allowed to ask the principal such a
question," he said, "so I felt pretty foolish when
he told me that I was free to go whenever I
wanted. I packed up pretty fast and left." He was [797]
also one of the first students at St. Paul's Anglican
School, on the Blood Reserve, though he did not [873]
stay long.

The Old Man learned much about our Old 115
Ways from his stepfather, Scraping White, who 793
was Owner of many sacred Medicines and knew

fascinated by Napi's escapades. With a shy smile 538
she added, "Now I know some of those stories 517
that my dad never told me." She was referring to the ribald Napi adventures that were left out of the series when children were around. Wilson recorded his own versions of these naughty Napi stories that I later discovered had been "censored" when I heard the original, adult versions from our Old People.

Ponah told us that her dad's name was Iron, 551
but that he was also called Center Speaker. He died not many years ago at the age of ninety-six. His father was the famous Ki-soum, or "Sun"—the same man Wilson called Moon. Ki-soum was a holy man, a doctor, and a minor chief as head of the Fish Eaters band. The confusion over his name can be explained this way: Although the common word for Sun in Blackfoot is *Natosi*, an older, seldom-used word is *Ki-soum*; and the word for Moon is *Gho-Ghomae-Ki-Soum*, or "Night Sun."

Iron is famous among our People for having 778
been Keeper of more sacred Medicines than any- 422
one else. Bundles of all kinds were transferred to 554
him, and he, in turn, transferred them to others. I asked Ponah which of the sacred Bundles he was best at leading ceremonies for. She said, "Oh no, my dad didn't lead any ceremonies. He was too stingy. He always said, 'My prayers help me. I want to keep them for myself. I don't want to give them away.' That's why he never led ceremonies for other people." Iron's attitude about his prayers was somewhat unusual. He was long known for this philosophy. When his father, Ki-soum, died in 1898, Iron was the likely successor as chief of the Fish Eaters. However, the People of that band chose Eagle Bear instead. Eagle Bear was the husband of Otter Woman, Iron's sister.

One of Iron's brothers took his father's 796
name, Ki-soum. He was a Weather Dancer during 276
Medicine Lodge ceremonies. Another brother of
Iron, Wolf Shirt, was famous for having great [554]
Power with our Medicine Pipes. Many Old

[p.55-A]

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Another Day in Camp

The following day we had a number of visitors—friends and relatives from the reserve. They thought it great that we should still be carrying on the tradition of coming together for the annual Sun Dance Camp in a holy place like the Belly Buttes. Many acted like tourists, having no conception of the spiritual meaning of the gathering. Several had to be asked to leave their children outside our tipi, for their running and noisy playing might have disturbed the Spirits of our Bundle, and insulted the tradition surrounding it. Some, however, including a few who don't follow the Old Ways, had a great deal of respect for the holiness in our lodge. 123 [784] [778]

GRANDMA ANADAAKI

One of the visitors who knew how to respect our traditions had spent most of her eighty-four years as a very progressive ranch wife on the reserve. She was SikskiAki's grandmother, AnadaAki, or "Pretty Woman." Between her name on the tribe rolls—Hilda Beebe—and her light complexion and gray-blue eyes, she would have been readily accepted by those who hesitate to make friends with our People. 115 [144] [551]

Grandma's father was a German named Joseph Trollinger. He came here in the early days of the reserve and married Lucy, whose common

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177 115 Joe Beebe joined his father in British Columbia for a while and then moved on to live among the Colville and Yakima People in Washington. We call these People the Fish Indians, due to their favorite food. He didn't last very long there. Irate mothers chased him away for supplying liquor to their young daughters, among other things.

233 115 He wandered back to the Blood Reserve, married young Hilda, and settled down as a progressive rancher. Though a small man, he worked hard until a crippling disease disabled him. To carry on the farm, Grandma began to take on all his work in addition to her own chores. She learned to herd the horses, hitch the teams, gather the wheat, and pitch the hay. She did almost everything except drive the farm implements after the horses were hooked up to them; Joe was too proud to give that up. Grandma used to bring the team near the house and then help her crippled husband up on mower or plow or rake, so that he could do the driving himself.

115 [551] They had two children. SikskiAki's mother, Ruth, is also known as Pretty Crow Woman or MastuitsoAki. Howard now has his uncle's name, Bird Rattler. Howard carries on his father's progressive farming, in addition to his duties on the Chief's Council.

127 [177] In his final years, Joe Beebe took an interest in recording some of the Old Ways of our People. His grammar shows that his thoughts were influenced by the modern outside world as well as by the Old People still living around him. Let us hear him tell this ancient legend as he wrote it down in his notebook.

MANY SWANS RECOVERS HIS ARROW

173 539 *This occurred before the fur traders came west to the Rockies, and while the different tribes of Indians were hostile to one another.*

One of the members of the [Blood Sun Dance] encampment of long ago was an Indian named Many Swans. He was not a chief, he was a

[p. 58-B]

pay for my membership. Maybe I wouldn't have 561
had enough horses left to keep on farming. That's 575
what happened to some others who joined."

Our uncle was born in about 1900 to SikskiAki
and Natosina. His mother became old. Later, [425]
her name was given to the infant girl who was to
become my wife. Before SikskiAki, his father had 551
a first wife called Marmot Woman; and before 553
Natosina, his mother had been married to Low
Horn, who was killed on his way to the Sun
Dance Encampment of 1898.

Our uncle's dad, Natosina, was best known by the name Eagle Plume; and our uncle himself is officially registered as Willie Eagle Plume. At one time he was known as Big Snake, the name of his father's brother. And now, as we fed him breakfast, he told us he had taken a new name, this one from his father's half-brother, Aukitsikinnih, "Bad Moccasin." But he is best known as Atsitsina. It was a childhood name that remained with him throughout his life.

At first many of our People receive a baby
name referring to a personal characteristic. Later, [554]
as they grow into childhood, they are given a
childhood name, usually in honor of an ancestor
or other successful person. Then, upon a first war-raid
or distant journey, a person may take an
adult name for himself, or be given one by others.
Finally, in old age, many give up their names to
some favored young relative and take on their
final name. A person might also change his name [787]
for other reasons, such as being inspired by
dreams.

I used to think that our uncle's name was Glove Man, the literal translation of the word *Atsitsina*. But just recently I learned that his name is actually understood to mean "Prairie Owl Man." He explained how this happened:

"Oki, the reason my name is Atsitsina—I'll tell you the story. My father's sister, her name was Three Owl Woman, and her husband, his name was Sits-With-His-Chest-Out, they had two children. Their youngest child was a little older than

me. He was very attached to me from the time I 551
was born. I probably had an infant's name, but I 553
don't know what it was.

"One time, that little boy came running into 551
our lodge because he heard my crying. He looked
at me and he said, 'That little child is very cute. 553
He looks just like an atsisi.' Those are the birds 825
that make their homes in the ground on the prairie. Some kinds stay in the woods, but this kind stays on the prairie; and we call it a prairie owl.

"Those Atsisi are really cute. They are really small. If a person sees them, they look like an owl. They have big eyes, but they are small, about the size of a pigeon, at the largest. Long ago, an Old Man said not to kill them. He said, 'If you call them they will listen to you and you will be able to pick them up and you can look at them.' And that's true—I know—when you see one you just call to it, *At-see-tsee, at-see-tsee,* and you go toward it, slowly. It will just look at you. *At-see-tsee, at-see-tsee;* you don't hurry it, you just go slowly. You go easy. *At-see-tsee.* You wear a glove to pick them up. That's why they're called *atsitsi* ["glove"].

"Oki, so that boy said, 'He looks like an at- 551
sitsi,' and they added *ninna* [man] to make it 553
Atsitsi-na. My brother [the boy who gave him the [601]
name; cousins are called brothers among the Blackfeet], he was Little Buttocks. Later he became On-the-Edge-Piegan. He's been dead for a long time. I became well known as Atsitsina, and they are still calling me by that name."

SMOKING PIPES

Atsitsina usually sang our Bundle's songs when- 533
ever he visited us, but this time he was afraid his 778
familiar voice could be easily heard around the 576
early-morning camp. He asked that we postpone 123
the songs and help him with a task.

"I came to ask, could you put a hole through 276
this pipestem? I must make some pipes. Some of 575

21: Hungry Wolf F-4,5 (ca. 1972) 1977
NF6 Blackfoot NF6
Blood

the Bundle. Day Chief, with the help of another head man, Blackfoot Old Woman, made a new secondary Pipe and gathered the other objects required to make up a Bundle. That is why the main Pipe today looks very ancient and the rest of the Bundle looks more recent. All this occurred some years before Day Chief's death in 1907. 778 [787]

Mokakin recited the names of all the Blood Owners of that Pipe Bundle. 778 793 551

1. White Horn
2. Day Chief
3. Carries a Knife
4. Last Dressed
5. Crazy Crow
6. Many Mules
7. Calf Robe
8. Headdress
9. Calf Robe
10. Pete Heavy Shield
11. Big Sorrel Horse
12. Antelope Whistler
13. Bob Plaited Hair
14. Jack Low Horn
15. Alec Stevens
16. Willy Wadsworth
17. Ben Strangling Wolf
18. Black Sleeps
19. Shot-on-Both-Sides
20. Black Forehead
21. Pat Weaselhead (Mokakin)
22. Charlie Panther Bone
23. Day Rider
24. Pat Weaselhead (Mokakin)
25. Fred Weaselfat
26. Willie Eagle Plume (Atsitsina)
27. John Day Rider
28. Willie Eagle Plume (Atsitsina)
29. Mrs. Day Rider
30. Pat Weaselhead (Mokakin)
31. Frank Weaselhead
32. Jim Twig
33. Fred Weaselhead

[p. 143-A]

Bundle's blue-bead wristlets. The wristlets for the 778
Long-Time Pipe stayed in Weaselhead's family 793
for many years. The original drums from the [432]
Bundle are now owned by Many Grey Horses.
They are often used at the opening ceremonies of [301]
our remaining sacred Pipes. [534]

Bobtail Chief transferred the Long-Time
Pipe to Stephen Fox, who vowed to take it during [782]
an illness. Stephen Fox was a successful rancher
who owned many horses. Bobtail Chief did not [432]
think that enough of those horses were being sacrificed
for something so Powerful as our Long- [435]
Time Pipe. During the transfer ceremony, after he [796]
had looked outside at the payments, he came
back in and told the drummers to sing a special [533]
song in which he said, "I do not see that fine gray
team among your payments." - Stephen Fox
quickly sent someone after the matched team,
which he had hoped not to lose.

Stephen Fox was known by the name White- [551] ●
Plastering-His-Home until he became Owner of
the Long-Time Pipe. During the transfer, he took [553]
on the name Big Eagle. This was in keeping with
our tradition, which allows a person to take a new [555]
name for noteworthy accomplishment: a first
coup, a long-distance journey, or a major role
within our tribe.

Stephen Fox left behind a large family when he died a few years ago. Some of them are well known in reserve politics, business, social affairs,
and news media. He got the Fox name when, as [551]
a young boy, he was sent to school with his sister. The teachers did not care to learn the students' traditional names, so they decided to give them all "proper" names. Because his sister's name was Medicine Fox Woman, they were both given the last name of Fox.

Calling First wanted to have the Long-Time [432]
Pipe, even though Stephen Fox did not wish to give it up so soon. So he decided to make sure of a transfer by stealing the Pipe from Stephen Fox. Fifty-two horses were among the payments made
during that transfer. Calling First had the distinc- [582]
[584]

Owner cried out, 'It sure was broken last year. 778
Everyone saw it. But now it doesn't look like it 276
was broken.' That is a very strange thing about 173
this Pipe that my children have, here. It was
broken, but when they opened the Bundle again,
it was all right. That's very strange."

Running Wolf and Heavy Shield are remem- 793
bered as Owners of our Pipe during the Old Days. 778
One of its former Owners, White Horn, John 551
Many Chiefs, gave me the following list of the
Bundle's Owners as far back as he knew them: [115]

1. Lizard Shoulder
2. Eagle Arrow
3. Frank Red Crow
4. Red Beads
5. John Cotton
6. Red Leggings
7. Bumble Bee
8. Arthur Healy
9. Wings
10. Bob Black Plume
11. Crow-Spreads-His-Wings
12. John Many Chiefs
13. Laurie Plume
14. Willie Scraping White (Wolf Old Man)
15. Bob First Charger
16. Frank Red Crow
17. Jim Red Crow
18. Stabs Down
19. Adolf Hungry Wolf

Arthur Healy is the earliest Owner still liv- 793
ing. He was just a young man when he received 778
the Bundle. It was a gift when he married the
daughter of its former Owner, old Bumble Bee. [584]
Healy transferred the Bundle to old Wings, who
died not long ago.

Wings took over our Bundle sometime in the [858]
1920s. The minipoka of his father, Day Old Man, [575]
he joined the Pigeon Society when he was only [575]
ten years old. At fifteen he became a member of [561]

six-strip canvas tent (many of our People still 793
lived year-around in tents and tipis back then), a 778
plow, and enough food to get him started. [657]

By the time Wings vowed to take our sacred [426]
Pipe, his farm was operating well, and he had
already paid off the agent's loan. But after he [342]
made his payments for the Bundle, he didn't have [432]
enough horses left to haul a wagon. Besides, the
wagon itself had been included as part of the payment. [511]
For him, the sacrifice had been considerable.

The next Owner of our Bundle was Bob [551]
Black Plume, also known as Apikayi, or "Skunk."
He was given the name by his grandmother, who [553]
used the Power of that animal in her doctoring. [755]
He was a regular leader of our sacred ceremonies
until recently, when he decided to give all his [797]
devotion to the Full Gospel Church.

Bobtail Chief was the leader of the ceremony
during which our Pipe was transferred from
Laurie Plume, or Otter, to our Old Man. The [431]
Old Man kept it for ten years, then gave it as a
present to his son-in-law, Bob First Charger. The [765]
Old Man was then mourning the death of his
wife.

SikskiAki was first in the presence of the Pipe
when our Old Man had it. She was just a little [852]
girl when Grandma AnadaAki and her husband, Ben Strangling Wolf, took her along to the Old Man's spring Thunder ceremony. Although SikskiAki was then quite young, her memories add to the spirit the Bundle now has for us.

THE DIFFERENT-PEOPLE PIPE

One of our remaining Medicine Pipe Bundles has 778
been with our People since the year 1833. Some
ethnologists have called this Bundle the Gros
Ventre Pipe and even the Long-Time Pipe.
Among our People it is known as *NamaTappi-Achkuineman*, or the "Different-People Pipe." It [177]
was brought here from the Mandan tribe.

Our head chief at the end of the Buffalo

[p. 156-B]

person on the reserve to let the cattle graze there. 159
This practice began when Eagle Bear accepted [657]
the first four-dollar payment. That was in the year [427]
number 1904 when I was born. Small Priest [*the*
People's name for Father Dusette] *baptized me,* 951
but he didn't give me a name. I don't know why 551
I wasn't called after my father, Dog Child. When 553
I was not many days old, I was called First Rid 159
and I grew up with that name.

When I was a little bit old-personlike [*when* 869
first active as a child]*, my father taught me to* 492
ride. This was during the number four winter of 159
my life. There was still a lot of horseback riding
then and a lot of travois for transportation. Very
few had slim-wheelers [*buggies*]*. I was tied on a*
horse, and the horse was tied to a picket. Some-
times I used to go to sleep on the horse. My [237]
mother made a pad saddle out of blue jeans and
stuffed with big-head fur [*sheep's wool*]*. There*
were stirrups at that time; I used to see them,
they were made of wood. But my stirrups were
rawhide thongs, which fit my young feet better.

I grew up in the land of the Men with Many 411
Wives [*Cardston, Alberta, is a Mormon town*]. 159
My father was a hunter and he had many rifles;
a slim-gum-arrow [*.30/30 caliber*]*; a double-bar-*
relled hunting gun; also a Number 22, called a
gopher rifle. And he was one of the first to own
a Number 303 rifle [*.303 caliber*]*. He set traps for* [224]
coyote, beaver, and muskrat.

My father made me eat all kinds of deer. The 262
People of the long-ago liked to eat the part of 159
the mother animal that the baby animal sucked
on. The only thing they didn't eat is the milk of [272]
the big white heads [*mountain sheep*]*. I heard*
that this milk is very bitter. 159

When I killed an elk, my father showed me 869
they have seven nest lumps [*nipples*]*, not four or* [825]
six or eight. He showed me that badgers have
blood clots on their ribs. We sprinkled gun [787]
powder on the badger's blood and from looking
at our reflection in the blood we knew how long
we were going to live. My father saw from his

[p.232-B]

21: Hungry Wolf F-4,5 (ca. 1972) 1977
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Blood

159
Lighter's Staff, and the Blackfoot Rider's Staff. 852
[George only painted for some of these Bundles.] 778
In one day I took four Medicine hats. My face 425
was painted and wiped and then repainted again, [302]
four times, as I went through four ceremonies in
one day. [He means that when he was young,
four different Medicine headdresses were transferred
to him in one day. Thus, his parents spoiled [855]
their only child in a socially acceptable way.]

My father's name was Dog Child. My mother's 551
name was The Only Handsome Woman; her 553
other name was Catching Another Horse, but she 159
was never called by that name. She was one of
three sisters, and her mother said she was the
only handsome woman. So that became her
name. My father's name used to be Singing
Amongst, but he changed that. My name was
given to me from the war deeds of my uncle,
Striped Wolf. He was the first one to ride a horse
taken from the enemy. So I got the name First
Rider. I didn't have the same name with my
father. [Most of our People today carry the names
of former relatives as their inherited family
names. But they also have one or more personal,
Indian names by which they are referred to in the
Blackfoot language.] 159

I was born with long hair. My mother used 856
Indian perfume—boiled cedar needles—to wet [302]
my hair. That is why I got long hair.

I must have been about five years old when I [824]
was able to go riding on my own.
159

When I was a little boy I was taken to the [857]
Holy Lodge. I had two grandmothers [older female [852]
relatives, not necessarily biological grandmothers].
They each one gave me a Sun Dance necklace, [602]
my childhood property. I must have been eight [431]
years old when a horned Medicine headdress was
given to me.

When I was thirteen years old I started riding 883
racehorses. I was sixteen years old when I started 526
to learn bronc riding. But soon my father made 159
me quit. He said, "There is no future in it. It is [829]
the white man's life. An Indian will compete in a

[p.234-B]

21: Hungry Wolf F-4,5 (ca. 1972) 1977
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Blood

a granary, drilled a hole in the wall, and the grain 733
poured out into my wagon. I spent the money on 685
liquor. 159

Eventually the day came when I went broke.
I went to jail and my wife shacked up with other 159
men. I had eleven children and they went away
while I was in jail. The things I stole, which made 733
me act like a rich man, they all vanished. When [593]
I got out of jail I had no place to stay. No one
cared for me. They knew I was a drunkard and [837]
that I had lived a bad life.

But now I pray to God. I quit smoking, I quit 733
drinking, and I quit stealing. I became a Christ- 797
tian. I have a new wife. I pray with her and I 159
don't find life so hard.

MY DAD, HIS NAME IS DOG CHILD

Oki, I am First Rider. Now I am going to tell 551 ●
about my father and mother. My father's child- 553
hood name was Singing Amongst. When he grew
older, he got a different name. A girl who lived [301]
with my father's father, she was a relative, she
strung duck beaks and duck legs and tied them [237]
around my father's neck. Thus, he became known by the name Duck Necklace.

My father's father was Holy Descent; my fath- 551
er's mother was Under Making Noise. There were four sons: Striped Wolf, the eldest; then my father, Duck Necklace; after him, Mistaken Chief; and the youngest was Shoot at Close Range. Holy Descent was ninety-seven years old when he died; he didn't winter the three [didn't *live the final three years to become a hundred*].

That old man, my grandfather, as the time 763
came, he told his relatives exactly when he would die. "When Morning Star comes up, then I will depart from you." He prepared himself for his death. He put on his good shirt, a thick, spleen-colored material. He put on his coat, a Hudson's Bay blanket, and his leggings, made from a Hudson's Bay blanket. He put his fine-cut tobacco and his pipe beside him. Then he began to tell

[p.235.B]

children after they spent a few years at the school, 871
away from their parents. Red Crow might have 177
known that this would happen, but he couldn't prevent it. After his visit to the East, perhaps he thought that the best thing for the Blood children would be to learn the new Ways so they could deal with them.

We are fortunate to have a written record of 127
Red Crow's adventures; it gives us a sense of the kind of man considered Powerful enough to be a leader of his People. Red Crow related these adventures to Robert Wilson during the winter of 1891. Because Wilson kept these stories in his own files, most of our own People have never read them and do not know them.

LIFE AND ADVENTURES OF CHIEF RED CROW (1830–1900)

Related by Red Crow to Robert N. Wilson

December, 1891

I was born at [Fort] Whoop-Up about the year 159
1830. My father's name was Black Bear and my [551] ●
mother's was Handsome Woman. My father was a great chief. I only knew two of his wives, my Mother and another. I had three half-brothers who were not my Mother's children. They all [164]
died young in the days of the smallpox. I also had two Sisters but they too are long since dead and none of their children are alive now. The Blood [551]
Chief, Far Seer, was my Uncle [Pinukwiim, or "Seen From Afar," as his name is commonly translated].

My baby name was Captured-the-Gun Inside. This name was given to me in memory of an event in the life of my grandfather. When I first took the war trail my name was changed to Lately Tom, which I greatly disliked and did my best to repudiate. Nevertheless, I bore the name for many years until I became known as Red Crow, the former name of an old relative. [Lately Tom was probably a misinterpretation of a Blackfoot expression suggesting tomcatting. Before he went 551 553 159

on the war trail in 1850, Red Crow was an active 159
bachelor, subject to teasing from his friends and 551
relatives.] When I returned from my visit to eastern 553
Canada in 1885 I acquired my present and fourth name, Sitting White Buffalo.

My first war path was with a large party 159
against the Cree. I did not capture anything, but 721
many of the elder men did and returned home on 882
their new horses. Those of us who captured nothing returned home, on foot, this being the custom. [Young men began to accompany war parties in their early teens. They often followed behind such parties for a day or two before letting their presence be known, lest they be sent back home. Once they joined the main group they were treated like servants, carrying the older men's belongings and pack water, and cooking the meals. They were seldom allowed to accompany the main party into enemy camps. Instead, they were made to wait at some distance, guarding the horses. It was not unusual for these beginners to be abandoned by the successful main party, who thought that the young men were in need of such experiences in order to learn the ways of adventure.]

Next Summer I made another attempt and was a little more fortunate, for although I captured nothing, I was presented with a horse by a relative who did.

As soon as we returned home I went off with a small party under Red Old Man of our band. Upon this, my third war path, which was against the Crows, I captured two animals, a buckskin mare and a pinto gelding.

Next summer after that I joined an immense 159
party of Bloods, Sarcees, and Blackfeet under the 726
Chief of the latter tribe, Sun Old Man [better known as Old Sun]. This party was mounted and our direction was North to the Cree Country. Near the Saskatchewan River we sighted three
Cree hunters. Knowing they would run at sight of [825]
our large party, we hid ourselves in low ground

21: Hungry Wolf F-4,5 (ca. 1972) 1977
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As day broke, they saw an endless body of warriors
all around them. They tried to retreat but it 726
was no use. As they scattered, some were trapped
in cottonwood groves, some were slaughtered
while trying to swim across the river, and some
were killed hiding in coulees, where our men
threw large stones down at them. The Piegan and
Blood chiefs finally called their men off to avoid
further bloodshed, and the remaining Crees were
able to make their escape. Exact figures are not [727]
known, of course, but it is believed that fatalities
on our side were around 40, while the Crees lost
300 or more.

STORIES OF NATOSINA, OR EAGLE PLUME

One of my favorite Old People from the past was 793
our uncle's father, Natosina. During most of his
life he was known by the name Pita-Sapohp, or [551] ●
"Eagle Plume." Although he has been gone for
close to forty years now, his name is still frequently
mentioned at ceremonies and other
gatherings of our Old People. He knew about all
our Old Ways, and was a skilled Teacher of
them. One Old Person described him to me as
"Professor Eagle Plume."

Old Natosina was born around 1850. His [551]
father was named Not-Scared-of-Gros Ventres.
Among his father's wives was his mother, whose [553]
name, *Otsani*, can no longer be translated. Because
it was misunderstood, she was called Old
Charlie, which stuck with her. Among her children
were Natosina's brothers Running Wolf, Big
Snake, Many Chiefs, Last Star, Crow Tail
Feathers, and Dog. She also had a daughter,
Three Owl Woman.

Natosina married his main wife, his sits-beside-him
wife, as we say, while she was very
young. Her name was Prairie Dog Woman, and
she is best remembered as a holy woman who put
up several Medicine Lodges. Around the year [595]
1900, he took the widow of Low Horn for a second [587]
wife. Her name was SikskiAki, and she

[p.255-B]

21: Hungry Wolf F-4,5 (ca. 1972) 1977
NF6 Blackfoot NF6
Blood

793
291
[237]

Atsitsina with his parents, Natosina and SikskiAki. He is wearing a blanket coat and holding a pipe bag. Natosina holds a buffalo tail whisk, which he uses for fanning himself and for sweat bathing.

---

brought with her an infant son, Jack Low Horn. 793
With Natosina she soon had another son, who is [595]
our uncle, Atsitsina. For a short time Natosina
had three wives, all related, but the youngest one [587]
died without having children.

Old SikskiAki was given her name, "Black-Faced Woman," because of her dark skin. In spite of that, she had blue eyes. Her mother, Blonde Big Nose, also blue-eyed, had been part French and part Mexican. *Her* father (Atsitsina's great-grandfather) had been a French trader also known as Bill, who was noted for having very long red hair. Old SikskiAki's father was a Blood named White Crane. [551] ● [553] [144]

Natosina was the leader of every kind of Sacred Ceremony—Medicine Pipe, Beaver Bundle, Horns Society, Nighttime, and Medicine Lodge. He was a noted doctor and spiritual advisor. His war records include twenty-two different raids, on which he killed seven enemy men and captured well over one hundred horses. Like many Old People he was baptized into the Catholic Church in a mass ceremony that was explained 793 797

[p. 256-A]

21: Hungry Wolf F-4,5 (ca. 1972) 1977
NF6 Blackfoot NF6
Blood

words in it: "Girl I love, don't worry about me. I'll be eating berries coming home." Some of the time, however, the girl he loved had no reason to worry about him, for she went with him on his war adventures. He explained it this way: "My wife said she loved me, and if I was to be killed on a war party she wanted to be killed too. I took her with me on five raids. Some of them I led, and my wife was not required to perform the cooking or other chores. She carried a six-shooter. On one occasion she stole a horse with a saddle, ammunition bag, and war club."

726
[533]
[562]
[411]

In 1929 Weasel Tail was camped by Water- 000

292
237
531

Eagle Child. He was apprehended at the end of his last horse raid by an Indian policeman named High Tree. He aimed his gun and the policeman fled. He then claimed the name High Tree and gave it to his grandson. (Glacier Studio)

[685]
[625]
[551] ●
[553]

[p. 267-B]

to sing his Power song which he told them would 763
bring him back to life. Others from the camp [533]
persuaded the women to stop, for fear that Mad Calf Shirt would return even madder in the form of a grizzly bear, which was said to have been his Power.

WHITE WOLF

In his old age, White Wolf looked like a fierce 793
old warrior who had never given up his thoughts
about war trails. And until his death early in this [554]
century he was, indeed, one of the bravest warriors of the Old Days. Nevertheless, White Wolf is best remembered as a very kind and able holy man. He was Teacher to Natosina, who later became Teacher to Heavy Head, who was then Teacher to our Old Man.

White Wolf was also known by the names [551] ●
White Bull and One Week. The latter name was
given to him because he so often said, "Rations in [553]
one week." It was the only expression he could say in English, having learned it around the agency.

Three of old White Wolf's war adventures 532
are recorded with picture drawings on a buffalo 212
hide in the collection at the Glenbow Museum. The story of one of the adventures goes like this:

My partner was Pinukwiim. We went together 726
on most of our trails. On one of these we 793
were led by Sun Calf. There were eight of us. We went to raid the Crows, approaching their camps by going from coulee to coulee, so as not to be seen on the open prairie. Some early-morning hunters from the enemy camp spotted us just as we were going into a coulee to camp for the day. We should not have been out in the open after daybreak, so close to their camp. They went back to the Crow camp and returned with more than a hundred mounted men. Meanwhile, we got busy digging a pit, because there was no place for us to escape to on foot. We used our big knives for

him a feather from their own Medicine or from 714
a Medicine Pipe Bundle or something that they [789]
had. He tied them all together and kept them for [726]
good luck. [431]

BIG WOLF

The name *Makwi Ena* means "Wolf Chief," but 793
was translated as "Big Wolf" and written that
way on the agency records. After that the People [551]
began calling Wolf Chief by the English name
Big Wolf. He was an experienced warrior and a
leader of holy ceremonies. He once owned our [778]
Long-Time Pipe and is thought to have been the [276]
last man who knew the proper ceremony for it.
According to him, that Pipe had a complete set of [533]
its own songs; they resembled sacred tipi songs and could be sung only by former Owners of the Pipe. The Long-Time Pipe was never opened by anyone other than a former Owner until its sale to the Provincial Museum.

Big Wolf was the first father-in-law of our Old Man, who told me this story.

Oki, at this time, my father-in-law, Big Wolf, 726
was called Hind Man. He and some others started 793
traveling at the time of changing weather, just before summer. It was raining and snowing, and they went on horseback. They rode along until they came to this big road. He told two of them to go and check the road to see if anyone had been moving along it, for the tracks might lead them to a camp to raid.

It was raining and snowing so hard that the two men waited in some bushes for a while, until the storm cleared a little. Then they saw a single rider going along the road with a travois attached to his horse. One of the men hurried back to the rest of the party to tell them that it looked like a man coming back from Where We Buy [trading post]. Before they all got back to the road, the man was gone out of sight. They went up on a hill to look down the road and they saw three men

21: Hungry Wolf F-4,5 (ca. 1972) 1977
NF6 Blackfoot NF6
Blood

signaled to his partners that the three were enemies. 726 They fired off a volley, killing one enemy [201] and wounding another. Many Mules caught the wounded one and killed him, while the third man tried to escape. Heavy Shield had a fast horse and chased him. The others were shouting to him, "He hasn't shot his gun yet! Watch out for him!" Heavy Shield had already fired his gun and did [411] not have a chance to reload it. He was armed only [237] with his knife and his favorite elk-horn whip.

Heavy Shield caught up with the Cree and rode alongside of him. The Cree leveled his rifle across his saddle and fired. The bullet tore the feathers off Heavy Shield's Medicine Bird, which was hanging from a thong at his side. Many Mules caught up to the two and jerked the gun from the Cree's hand. The Cree then took a hatchet attached to the horn of his saddle, which was a real saddle, and tried to hit Heavy Shield with it. By this time Running Sun had also caught up to them and knocked the hatchet from the enemy's hand and captured it. Heavy Shield and the Cree were still riding along, trying to knock each other off their horses. Heavy Shield stuffed the end of his whip into his enemy's mouth while the latter grabbed one of Heavy Shield's braids. At this point their horses separated and both men fell to the ground. Before the Cree could get up to resume the fight, Gambler came along and ran over him with his horse and someone else counted coup on him.

TOUGH BREAD, A DOCTOR WHO USED ACUPUNCTURE

A well-remembered doctor who lived well into 756 this century was a man named Pastahmp—"Flint." Somehow his name was misinterpreted and recorded [551] as Tough Bread, by which he became commonly [553] known. His daughter is Porcupine Woman, who is the wife of Bob Black Plume, or Skunk.

He used thorns from rose bushes to draw the 755 sickness out of bodies. He put those thorns all [824]

[TEXT CONTINUED ON PAGE 279-A]

[p. 277-B]

21: Hungry Wolf F-4,5 (ca. 1972) 1977
NF6 Blackfoot NF6
Blood

142
291
301

Heavy Shield. The scarf on his head was his trademark; it was a Medicine Power he got from his father, whose name was also Heavy Shield. (Glacier Studio) [778] [425]

[551] ●

Tough Bread, wearing an iron necklace. (Glacier Studio)

142
291
301
302

[p.278A]

through the edge of his shirt; neither had gotten 721
hurt. 608

Now this is strange: one's name was Striped [553]
Wolf and the other's Striped Bird—just about
the same name. They exchanged names. They
shook hands and kissed, and became like brothers.
All the Gros Ventre's relatives gave Striped Wolf [431]
a lot of presents—money, blankets, and other
things. They remained good friends until they
died.

THE HANGING OF CHARCOAL

Charcoal's days ended in 1897 at the age of thirty- 682
nine, on the gallows at Fort MacLeod. Before his [551]
death, Tsako, as our People nicknamed him, became the most wanted man on Canada's western
frontier.

Wilson wrote of Charcoal as a participant in 778
a Nighttime Ceremony and recorded that he had 425
owned a number of Medicines for which he sang
songs: painted lodge and flag; painted lodge; Sioux
sword for the Grass Dance; Horns Society; Mountain-Trim Tipi; Soldier's Society Pipe; Weasel-tail
buckskin suits; Dogs Society; and bear knife. This [411]
last sacred article was a huge dagger with a handle
made from a bear's jawbone. It was sought after [237]
and owned only by Powerful warriors. During the [796]
transfer ceremony for this knife, the new Owner
was forced to strip and roll on a bed of thorns. At [785]
the end of the transfer the former Owner would
hurl the sacred knife at the new Owner, who
could have it if he survived and caught it.

Charcoal had two wives. One was faithful to 682
him, but the other, Pretty Wolverine Woman, was 837
fickle and wild. Although she had been married to
Charcoal for about five years, everyone in camp [595]
knew that she and a young man named Medicine
Pipe Stem were lovers. They had been seen together while she went out after water. Charcoal's
relative, Eagle Bear, had talked to her several
times and warned her that her husband could
punish her for her actions. Charcoal was known [411]

[TEXT CONTINUED ON PAGE 280-B]

told him to take back his wife and keep his 727
horses. He offered to give him any other goods 789
that he wished to have. Yellow Painted Lodge [533]
sang another song and the spider dropped his
burden and hurried back to the bunch of grass.
He covered up the spider and blew on it, and
again it looked like a spider-shaped piece of rawhide.
He put it back in its buckskin cover and tied
it on to his braid. The little figure of the man lay
crumpled up where the spider had dropped it.

Yellow-Painted Lodge then told the Cree, "I 727
didn't come here for anything else but my wife. If
you will just give me a meal, we will be on our
way home. I want you to have the horses I
brought and you will be my brother. You can
come to our camp and be my guest anytime."
The Cree was happy to hear that, and he knew
that no further trouble would come once Yellow-Painted
Lodge had accepted food in his tipi.

At this time old Little Bear (SikskiAki's great-grandfather) 755
had a very sickly baby. While Yellow-Painted 553
Lodge was visiting, he was given the
baby to hold, and Little Bear asked the old man
to pray for the strength of the child. Yellow-Painted
Lodge asked, "Do you want this baby to
become a man?" Little Bear told him he did.
Then he told Little Bear to make incense. He [533]
said, "I will sing my Power song. If my Power
comes alive then I will give its name to this baby
and it will grow up to be a strong man. He
brought out his rawhide spider and placed it on a
bunch of grass and began to sing. After he
breathed on his hand, the spider began to move
around, then ran across the floor to Little Bear
and his wife. They saw it. Then it went back to
Yellow-Painted Lodge, who put it away. He said, [551]
"Since my Power has come alive for your child, I
will give him the name Spider."

CROW-SPREADS-HIS-WINGS

At the time of his death, during the winter of 793
1953, Crow-Spreads-His-Wings was about ninety 756
years old and the last man among the Bloods to [595]

[p.284-A]

to jail if he was heard doctoring again. Apparently 756
the threat had no effect to speak of, and the agent 177
never came back to carry it out. 657

SHOT-ON-BOTH-SIDES

It is difficult for a head chief to satisfy all the People in his tribe, but old Shot-on-Both-Sides must have done so. The Old People of today have only good memories of him. He was born in 1874 and succeeded his father, Crop-Eared Wolf, as head chief in 1913, a position he held until his death in 1958. His son, Jim, succeeded him. 622

Some of our Old People refer to Shot-on- 622
Both-Sides by his father's name, Crop-Eared 551
Wolf, which he once used, and by his old-age 553

[TEXT CONTINUED ON PAGE 286-B]

575
291
142
302
301

Long-Time-Pipe-Woman, wife of Head Chief Shot-on-Both-Sides.

name, NatosApi, or "Sun Old Man." For most of 622
his life he was married to Long-Time-Pipe- 551
Woman, who died in 1955 at the age of eighty- 553
seven. For many years she was Pole-Owner and [575]
leader of the Motokiks.

Shot-on-Both-Sides was very faithful to the 622
Old Ways. He always wore his hair in braids and 178
wore shells as earrings. For more than thirty years
he and his wife took care of the Long-Time Pipe.
A member of the Horns Society nine times, he [302]
also belonged to lesser societies, including the
Pigeons, Mosquitoes, Braves, Crazy Dogs, Crow [301]
Carriers, and Black Seizers. He owned a number [575]
of painted lodges at different times, as well as the
famous One-Horn Headdress. He cut the hide for
the Medicine Lodge and owned both the big
drum and a sword from the early Grass Dancers,
or Parted-Hair Society.

In their old age, Shot-on-Both-Sides and [342]
Long-Time-Pipe-Woman lived in a one-room
frame house on the west side of the reserve. Their [352]
house was furnished very simply—a wood stove, a [354]
table, and a few chairs. They spent most of their
time on the floor, in the Old Way, where they
kept beds for sleeping and for entertaining most
of their visitors.

Old Shot-on-Both-sides will be best remem- [425]
bered for his encouragement in keeping alive the
Old Ways and for his defence of his People's
rights, including his refusal of many offers to give
up parts of the reserve.

CALF ROBE AND YOUNG PINE STEAL A PINTO

Calf Robe and Young Pine were partners. One 721
time they went down to the Crows to steal horses.
They each took a fast horse from in front of its
Crow-owner's lodge, and then headed back home.
After they had gone quite a way, one of the
horses went lame and had to be abandoned. The
remaining horse was a really fine-looking pinto.
They took turns riding him.

Some time went by and a single Crow raider came to the Blood camps to steal horses. He went into the camp on a moonlit night and saw the

[p.286-87]

ferent cans of grub and really had a banquet. All 726
we had been eating was dried meat. After we ate,
we decided that it would be a good time to sing [262]
some songs and pray for success on the rest of the
trip. This was a customary thing to do when nearing enemy camps on a war raid.

Each of us prayed and sang our special good-
luck song. Young Pine started out by singing: "If 726
we are married or single, a woman always waits
for us when we go on a war party, and she makes 533
us think about her while we are gone. She gives [782]
us a good-luck charm to carry and a song to sing." [777]

My own song had these words in it: "Last Gun, if I never see you again, I will do nothing but cry all day long."

Because we were far from our home, we all
decided to add to our good luck by taking on new 727
names that belonged to some relative of ours. I 553
took my uncle's second name, Everyone Talks
About. Young Pine took the name Fine Young [551]
Man. Calf Robe took his brother's name, One Spot. Crazy Crow took the name Looks-like-a-Coyote. Prairie Chicken Old Man took the name Many Mules.

We stayed in our victory camp all that night
and decided to travel in the daytime. We saw a [224]
lone antelope some way ahead of us. I took a
long shot at the animal and knocked it down. It
tried to run but was wounded in one leg. Calf [411]
Robe chased it and killed it with a knife. We took
the antelope up on a hill to eat and dry some of
the meat. We had lots of tobacco from our recent [276]
raid, but we had no pipe to smoke it in. Young
Pine was the only one who brought a pipe along,
but he had left it at an earlier camp. We cut up [321]
one of the leg bones from the antelope and made [323]
a good stem out of it; then we made a bowl by
shaping some clay and baking it in our fire. [237]

The first horse we stole on this trip was a
sorrel that belonged to some traders at a place
called Wide-Leafed Bush, in the Missouri River
Valley. Years before, these same traders killed one
of my stepfather's earlier wives. She would have [602]

***to try and get their sacred Bundles back. A Medicine 829
Pipe Owner we used to think was very holy. 771
He dressed holy and acted holy. Nowadays they [177]
don't behave like the ones from the past. The
People don't find them very holy any more. . . .
But maybe things will get better again. If we start
to live a holy life again, maybe there won't be so
many deaths. In the past there were not many
sudden deaths; the People lived in a holy way
then. . . . In the Old Days the Old People often
followed both religions. They liked to go wherever
there was praying. Now not only the Indian religion
is being forgotten, the white religion is
falling the same way.***

ALBERT CHIEF CALF

Two of our Old People who still attend every 887
ceremony are Mr. and Mrs. Albert Chief Calf.
The old man was born in a tipi in 1895. He is 551
known by his father's name, NinnaOnesta, or [553]
"Chief Calf"; his other name is Wrapped Up. His
wife's name is Little Nice Face. The two make a 142
distinctive couple on their daily walk through
town—he is over six feet tall and sturdy-looking;
his wife is quite short and plump. He usually 291
wears an old black cowboy hat with an eagle
plume attached; she always covers herself with a
woolen shawl.

Although NinnaOnesta has attended ceremonies 793
of our Old Ways all his life, he has been
leading them for only the past few years. Last
winter he alone led more Nighttime ceremonies
than all the other leaders. He is always available
for praying and is very easy to please and willing
to please. He wears sunglasses because of his poor 151
eyesight, which allows him to overlook details and
distractions that would bother other leaders.

NinnaOnesta went on a number of raids during 721
his young days, but like most of our Old 784
People, he has said, "I can just talk about my
raids when I am confessing them during holy
ceremonies. I can't talk about them just any-

dark suit and white shirt, with a clean cowboy hat 793
or a slouch cap over his pure white hair. [291]

Apikayi was the son of old Black Plume and
one of his wives, Black Horn, who had a number [144]
of white relatives. His full brothers include Dick 793
Soup. His father's grandmother was a noted doc- 755
tor. She used to apply a special skunk skin to the
afflicted area of a patient's body. If the skin came [237]
alive, the person would survive and she would [763]
begin to doctor. If it did not come alive, she
would know there was no hope. When Apikayi [551]
was young he was a very sickly child, so his great-
grandmother used her sacred skin to check him. [553]
It came alive, so she told his parents that he
would grow to become an adult. Later she gave
him the skin, as well as the name.[A] He used to tie [301]
it to his braids, when he still had them.

Apikayi was once a leader of our sacred cere- 793
monies, but not this past winter, due to conflicts 558
with some of our Old People. He has often been
criticized for mixing up the songs of various cere- 156
monies, and for leading ceremonies that were not
actually transferred to him. He and several rela- [425]
tives sold their sacred Bundles, which made him
unpopular. His active participation in various
other religions added to his unpopularity. Here is
what he says about all that:

I haven't quit going to our ceremonies for 793
good, even though the People are saying that I
have given up the Old Ways. That isn't true. 558
I once had a dream that told me I would grow 156
old by them. I was praying very hard and I left 829
my body. I went far into the Above. There was a
yellow-painted tipi there and I was invited in. [787]
The people in the tipi told me that I would live to be a hundred by keeping up my Old Ways and by leading all the ceremonies that I am asked to lead. I am looking forward to seeing if my dream will come true. I am still very healthy at my old age.

The reason why I have quit going to ceremonies lately is because some of the People don't

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[A] [i.e., the name Apikayi, or "skunk"--Analyst]

[P. 334-B]

hears my prayers whether I say them at a Night- 793
time ceremony or at the Catholic Church or dur- 558
ing a Full Gospel meeting. I am not shy to pray 156
any place. That is how I live. 829
[782]

MARK OLD SHOES

Mark Old Shoes, or Rusty Boy, is probably the 793
youngest and healthiest of our Old People. He is
learning to lead some of the ceremonies, mainly
our Nighttime ceremonies and Medicine Pipe
Bundle openings. He is also head Weather [535]
Dancer on the Blood Reserve, in case there is ever
another Medicine Lodge ceremony.

Mark's father was the famous warrior Morn- [551]
ing Writing, who was registered on the agency
rolls by his earlier name, Old Shoes. Morning [871]
Writing raised his children in the Old Way and
did not allow them to go to school. When Mark [177]
was twelve years old, his father died and he was
sent off to school, where they forced him to cut [302]
his braids. Since then he has always worn short
hair.

Mark has been a member of the Horns So- 575
ciety three times, once as a bachelor and twice
with his wife. The first time he joined as partner [425]
to the Owner of one of the leaders' staffs. At later
times he owned the Staff-with-a-Rattle and the
Headdress-with-an-Arrow-in-Front. As he looked 829
through the photographs of past scenes he had 178
some comments: "I find it strange how much
everything has changed. For instance, in those
days the Old People all allowed their pictures to
be taken at the Sun Dance. Now, if anyone is [784]
seen with a camera, the Horns will sure get after
him." [575]

Like many of our Old People, Mark has 829
much faith in the new Horns to help keep our
Old Ways alive. He has said, "I think that as long 575
as the new Horns really believe in what they are [182]
doing, our Old Ways will keep going. Young
people didn't care much about the Old Ways, [178]
lately, when it was just us Old People. But now a
lot of young people are thinking about trying to
join us. [P. 335-B]

house; the white people were standing all around 535
them watching. [541]

I always look forward to going to any kind of
dance, even though I can only hear the drums [177]
and bells. I remember just what it looked like
in the Old Days, and I always get up and pretend
that I am dancing like when I was young again.
My grandchildren sing Indian songs and drum
and I get up and dance every night.

DAN WEASEL MOCCASIN

Dan Weasel Moccasin has worn his hair in two 302
braids all his life and is often called "Braids,"
although his actual name is Yellow Horse Rider. [551] ●
He parts his hair down the middle, instead of to [553]
one side as was our usual custom. It is not proper
to ask someone questions about personal habits, [576]
but it is known that Yellow Horse Rider keeps his
hair long for holy reasons.

His father, old Weasel Moccasin, was a 858
member of the Knife Owners band and the
Horns Society. His mother was a member of the
All Short People band. Yellow Horse Rider was [425]
their minipoka, and the usual favorite children's
sacred articles were transferred to him. [778]

When he was seven, old Heavy Shield gave 858
him a Medicine Lodge necklace. A Piegan holy
woman named Handsome Gun Woman gave him 852
another necklace during a Sun Dance ceremony. 778
While he was young he also had the topknots 425
from both the Backside-to-the-Fire Pipe and the
Cree Medicine Pipe. Later he was given the rights
to the sacred Lynx Tail Headpiece from Calling
Last's Beaver Bundle. He never transferred it to
anyone else, although Calling Last left it in his
Bundle when he sold it to the museum.

Around 1943, Yellow Horse Rider took the 778
Children's Medicine Pipe with his daughter, 425
Eleanor. His father gave up his fine buckskin out- 852
fit and seven good horses for it. They kept the [435]
Pipe for five years before giving it up to John Red
Crane.

[p.338-A]

Today, Yellow Horse Rider lives with his family in a modern home on the same land his father owned, at the south end of the Belly Buttes near the Belly River. Except for singing at summertime powwows and at an occasional Medicine Pipe ceremony, he is very shy and quiet. So many sacred things have been transferred to him that he can sing the required sixteen songs at our Nighttime ceremonies. But he says he does not like to attend unless the sponsor of the ceremony specifically asks him to. This is a traditional custom. 156

Yellow Horse Rider has said, "I live the Indian Way. That is the Way in which I was raised and it is the only Way I know how to live. I only do those things that I am meant to do, and I try very hard to do them right. I have a lot of children. If I don't treat my Indian Ways right, it might hurt them." 829 [784]

JOE YOUNG PINE

About ten years after the last real war party, one of old Young Pine's two wives gave birth to a son, whose name became Joe Young Pine. He is known today as Dog-With-a-White-Spot, one of his father's names. He is most often seen around the reserve while traveling in the ditches next to the roads. That is because he is one of the last to use a team and wagon. Here is what he says about that simple method of travel: 156 [551] ●

Very few people on this reserve had an automobile when I first got one. I was still young, then. Now that most everybody has at least one auto or truck, I'm back to using my team and wagon. I like it real well. I'm never in a hurry and I always have time to stop and visit with whoever I want to. I don't just go by in a cloud of dust. Of course, I like it because it's cheap, too. I never have to worry about gas money or oil changes or stuff like that. When there's any drinking going on around the house I don't have to 829 493 [273] [164]

[p. 338-B]

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CHAPTER ONE

Some Adventures at Old Fort Conrad[1] (1878–79)

“I AM WHITE DOG, ASSINIBOINE”

Fort Conrad! What memories I have of it: the busy days of trade; 131
the quiet peace; the stirring adventures there and thereabout in the 133
long-ago days of the buffalo. A well-patronized trading post for
the Blackfoot Indian tribes, it stood on a south high bank of the 439
Marias River, close above the mouth of its Dry Fork, eighty miles northwest of Fort Benton, then the metropolis of Montana Territory. The ever-changing current of the river long since cut out its bank, the land upon which it stood; and its logs rotted upon the sandbars of the Marias, the Missouri, and Mississippi rivers, perhaps all the way down to the Gulf of Mexico.

The connecting log cabins of the fort formed three sides of a 000
square 150 by 150 feet. Its east side was a high stockade of logs, with a plank doorway wide enough to permit passage of wagons. Adjoining the west side was the stable and corral for our horses.

Charles Conrad, a member of the St. Louis–Fort Benton firm of Indian traders, built Fort Conrad in 1875, and it was named for him.
In 1878 my friend and employer Joseph Kipp—called by the Black- 114
feet *Mastúnopachis*, “Raven Quiver”—bought the fort and prompt- [551]
ly, with a large stock of trade goods, we moved into it, the whole outfit of us: Kipp and his family, Chief Clerk Hiram D. Upham and family (their wives were Pikuni[2] women), some of their Pikuni relatives, and a youth of nineteen years—myself.

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[1] Adapted from *The Great Falls Tribune* (November 8 and 15, 1939). [127]

[2] True form of the tribal name usually corrupted to “Piegan.” [101]

that you have come to smoke with us Crows. Now, tell us, who 721
are you?"

Signed my father, "We are Pikunis." Then said to me, as it is bad [201]
luck for men to speak their own names: "Son, tell them who I am." [777]

Tremblingly I complied. "He is my father. His name, it is Bear [551]●
Chief. He is a Pikuni chief," I signed.

"Good," the Crow leader signed. And then: "You are Bear Chief, Pikuni chief. I am Painted Shield, Crow chief. So now we will sit and smoke together and have a good talk."

With that he pointed to the near top of a small ridge that the wind had blown bare of snow. We went there, sat down in a circle, and Painted Shield had one of the men fill and light a big pipe to be smoked in turn by all. As it came to my father I felt better and said to him: "You smoke the peace pipe with them, so is it that we are safe. They will not harm us in any way."

"With any other enemy war party that would be true. But the [186]
Crows are different. They are liars. A peace smoke means nothing
to them. Son, I have to be very wise else this will be the end for us,"
my father answered, and again I was full of fear.

As the pipe went the round of our circle, was smoked out, refilled, 721
and started on another round of us, my father and the Crow chief 201
sign-talked to one another. Painted Shield said that he was leading
his party to cross the Backbone and raid the horse herds of the west-
side people; my father, in turn, said that we were on our way from our camp on Milk River to visit in the camp of the Pikuni chief, Calf Looking, on Point-of-Rocks River. Hearing him say that, how surprised I felt. Almost I cried out to him about it but held back in time, well knowing that whatever he said or did he would have good reason for it.

And then, at last, my father signed to Painted Shield: "My friend, [821]
see, Cold Maker is coming down from the north with more cold wind [776]
and snow. Best that you and your friends go with me to Calf Look-
ing's camp and rest. Eat plenty, sleep in the warm lodges, and so in the morning be strong to go on your way."

All of the Crows looked to the north. True, Cold Maker was coming, hidden in a black cloud low down upon the plain. Signed Painted

721 With that the men went to their lodges, my father and I with Calf
Looking and his women into Sun Weasel's lodge. At once the women
began to tell of their fears; the children, to whimper. Sun Weasel
scolded them, made them be quiet. He, my father, Calf Looking,
[805] and I sat closely side by side before the dying fire. Occasionally those
[821] three whispered to one another, one and the other of them rising and
going slightly to pull aside the door curtain and look up at the Seven
Persons,[A] as they turned with the passing of the night. Never can I
forget the fear I felt that night.

At last my father whispered to us: "Day is now not far off. Be ready. Be brave, all of you, for whatever we have to face."

Not long after that we heard, somewhere to the south of us, the faint boom of a gun. Hissed my father: "They come, Big Lake and his brave ones. But why, oh why, did they shoot?"

Even as he spoke we could hear faintly the thudding of many feet, and then from the doorway he said: "Going, the Crows. Running. Going down into the timber."

"Yes. And are going to find a good spot to make a strong fight against us," said Sun Weasel.

At that we followed him outside and just in time to see the last of the Crows running down into the timber bordering the river. "They heard it, that gun," said my father.

From all the lodges came the women, children, and the men to join us. All excitedly talking, all hopeful, almost sure that we were to live. Then soon we heard the thunder of many hooves. It grew louder, still louder. And then we were running to meet Big Lake and his braves, more than two hundred of them, as they came riding swiftly into camp.

My father was shouting: "Big Lake! Big Lake! Hear me! Hear me!"

And when the big crowd of them came to a stand, Big Lake shouted: "You calling me. Who are you?"

● [551] And then my father, for once speaking his own name, so excited was he: "It is I, your friend, Bear Chief. The Crows heard your gun and have gone. Why, oh, why did you shoot?"

A.[i.e. Ursa Major--Analyst]

726 Knot") chasing a woman. He overtook her, pulled her from her
727 horse, got down off his horse, and signed to her: "You are now my
[583] woman. Do not ever try to leave me. If you do I will kill you." Oh,
[201] but she was beautiful, that woman, of perhaps thirty winters. Surprisingly, she signed to *Ikinaiyi:* "I hated my Crow man. He stole me from my people. Do not worry. I will never try to leave you.'"

000 "*Apikuni*, friend," continued Big Brave, "you well knew her, she whom we named Crow Woman."

"Yes, well I knew her. She and her close friend, Earth Woman, were my almost-mothers," I sadly answered.

Then he went on:

727 Well, our chase and killing of the enemy ended, and the valley
[805] was strewn with their belongings; lodges and lodgepoles, lodge fur-
[211] nishings, buffalo robes and furs, clothing, parfleches of food. Came from our camp the women to gather up all these valuable things, and how they did sing and chatter and quarrel as they were doing it. Came, too, our old men, and several of them cut a large number of short willow sticks and began counting the enemy dead. They painted red the end of a stick for every body that they came to, and when they had finished, counted the sticks.

"*Ha!* My brave children, in all you have killed 363 of the enemy," one of them shouted to us and began singing, and we all sang with him. Oh, what a happy, happy day that was for us all.

000 My old friend ended his tale and signed to me to fill a pipe.

And now about Crow Woman, as the Pikunis named her. After Kipp's Mandan mother, Earth Woman, secured her release from her captor,[5] she was a member of the Kipp family until she died in 1906.

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113 [5] For the full story of Crow Woman, see Chapter 2 of this volume. In this earlier
551 chapter, Crow Woman was captured by Spotted Elk; here, he is Top Knot; in Schultz's *My Life As an Indian*, p. 77, the Blood who captured and married her is named Deaf Man; but in his *Bird Woman* (Houghton Mifflin Company, 1918), p. 4, the captor is called Lone Otter. The discrepancies are more apparent than real, owing to the different names held by one and the same Indian at different times in his career.

24: Schultz F-3 (1877-1947) 1980 NF6 Blackfoot NF6

The Baker Massacre

I was born seventy-nine winters ago on Yellow (Judith) River. 000
My father, Bear Head, was a tall, handsome man and a great warrior. My mother, Fair Singing Woman, was beautiful. Though quite young, she had even then become a sacred woman, one of the women who, every summer, build a great lodge to give to Sun. Dearly my father and mother loved me, and I loved them. As soon as I could walk, my mother furnished me with soft, beaded, deer leather clothes
for summer, furs for winter. And my father gave me little bows and 868
arrows and taught me to ride gentle horses; gave me six horses when 524
I was in my sixth winter. Four of them were mares, so I was soon
having quite a band of horses of my own. I loved to play with the [776]
boys, and I loved to sit before the evening lodge fires listening to the warriors and hunters telling of their brave deeds—the old men telling of the power and goodness of Sun and all the other gods.

Came my eighth summer, and my father, getting ready to go with 701
a party against some of our enemies, said that I must go, too. My 702
mother objected; cried; said that I was too young to go to war, that
it would be too dangerous for her little one. Said my father to her:
"Last night, as I slept, Sun gave me a vision. We were a war party. [787]
Our young one was traveling at my side. We discovered enemies, fought, and killed them. The meaning of that is plain. It is that your young First Rider goes with me, with our party, and that he will survive the dangers that we encounter. And well you know that I was of his age when I first took to the war trail. So must he now go. I shall make of him a real warrior."

First Rider—that was the name given me when I was born; given [551] ●
me by an old medicine man because of one of his visions, in which he [553]
saw a member of a war party be first to take an enemy horse and [787]
ride it off.

Well, my mother knew that my father would have his way about me, so she made no more objection to my going but got together the things that I would need, extra pairs of moccasins, a rope, awl, and
sinew thread; and crying, she said to me: "You have to go. I shall [782]
pray, constantly pray the Above Ones to give you safe return to me."

I was eager to go. I wanted to become a great warrior, kill many enemies, take many enemy horses, and so be honored, made a chief by

621 597 851 Some say the child retains the band membership of his own father, or if the father is unknown or a white man, he should belong to his mother's father's group. Others insist that the child belongs to the band of his foster parents and his children belong there also. However, band affiliations seem easily changed to fit circumstances, for both children and adults. Loyalties seem to be to the group with which one is living, as was true in the old days.

UNCOMPLETED ADOPTIONS

597 Not all adoptions are completed. There are cases where tentative arrangements have been made and then cancelled. Many years ago there were two married brothers, the younger one having a small daughter. The wife of the older brother frequently took the child to her own tent and kept her until her mother fetched her away. One day, the mother came for the baby [551] and, after nursing her, she gave her the name, Kept-to-Oneself. When she heard this the older brother's wife told her husband, "We had better not take the child again. I don't think they will let it go. I heard them giving it the name Kept-to-Oneself." So they dropped the whole idea of adoption which had been in their minds. In this way no request was made and no refusal given, but the mind of each party was clearly revealed to the other.

More outright refusals may be given when a direct request is made. But my impression, and it is only an impression, is that in most cases the feelings of all concerned are known before any formal request is made.

As an indication of how uncertain a thing adoption can be there is the instance of a young boy who was adopted twice. He was adopted when he was four or five years old by his mother's sister and her husband, who had no children and were anxious to have one. A year or so later this couple separated and a former husband of the boy's mother more or less forced the foster father into letting the child go to him. Since the child has grown up he speaks of both men as "father" but has little to do with either.

POSITION OF THE AGENCY

657 597 So far as the Agency is concerned only those adoptions which follow the regular Canadian legal procedure are recognized (John Pugh, Indian Agent for the Blood Reserve, personal communication). But few Indians take the trou-

of North Piegans and Blackfeet, I deter- 122
mined to proceed there and accordingly 175
started from Lame Bull's Camp at 11
AM accompanied by Interpreter Bird, [621]
Mr. Jackson, my Indian guide and a
Piegan Chief named *Kitch-ee-pone-istah,* [114]
[Spotted Calf] who had lately been at
the North Camps, and who volunteered [551]
his services to guide me there. The Little
Dog had declined going, having had dif- [115]
ficulty with a Blood Indian Chief, whom
he expected to meet there, and not wish-
ing to renew the quarrel among his own
people. We took with us no pack animal,
each carrying a blanket and some meat
on his saddle.

Crossed the River and travelled 11 [133]
miles up a small creek destitute of
wood.[13] Leaving the creek and taking
a course N10°W, true, Variation 19°
East, in 19 miles reached a small marshy
lake and encamped, having travelled
seven hours and made by my estimate
30 miles.

Friday, Sept. 7th. Morning rainy and 122
cold. We started early and in 20 miles
struck Bow River at the point where we 175
supposed the Lodges to be, but found 361
that they had removed some days since.
Took breakfast at an old encampment on
the plain, after which we pushed on up
the river and in 15 miles, reached a point
of Cottonwood where had been another
encampment.

Following the Lodge Trail in 15 miles
more, reached the Lodges. The High
Bull, a Blackfoot Chief, came out to meet
us and invited us to his Lodge, where
we passed the night. I at once dis-
patched *Kitch-ee-pone-istah* across the [123]
river—the larger portion of the camp
being on that side[14]—to demand of the
Chiefs the stolen Flat Head horse, sup-
posed to be in their camp, and to inform
them that I would cross the river and
hold a Council with them in the morning.

There are on this side of the River, 175
30 Lodges of the Blackfeet proper, and [21]

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[13] *Little Bow River.*

[14] *This was probably the site known as North Camp Flats, a favorite camping place of the Blackfoot. It is located on the Blackfoot Reserve, about* 10 *miles south-west of Gleichen.* 361 [162]

[p.23-B]

sioners. They discussed matters at great 175
length, some adhering to their determin-
ation to go North, and others wishing to 123
attend the Council. I urged upon them 648
earnestly the propriety and necessity of
going to the Council, etc., etc. and they
finally agreed to move tomorrow to-
wards Fort Benton and collect at "The
Writings" by the 25th September.

Next visited the "Spotted Eagle", a 175
Blackfoot Chief. He has with him ten 648
lodges and will come to the Council.
The Morning Star, with ten lodges will 622
not come. The Bull's Head, with 70 621
lodges, North Piegans, goes North.[12] He
said he was very sorry he could not do 162
as the "Soldier Chiefs" wished. He
would like to go to the Council, but 175
there was an old quarrel between him-
self and the Iron Shirt, a South Piegan, 648
and if they met there would be murder 622
committed. He did not wish to be en-
gaged in fighting at the Council, be-
cause, if once commenced, it might not
stop with those who began it and there-
fore he would not go. He was friendly
to the Americans and would keep Peace
if the Nation made one. The Flathead 175
horse I had come for had been stolen by
one of his young men and brought to his 685
camp. He, the Chief, had taken the horse 622
from the thief and now gave him to me
to take to his owner. In the winter he
should go to the American Fort to trade, [361]
and winter near there. [439]

I next called upon "The Man Who
Sits by the Eagle's Tail",[13] chief of a 175
band of 18 Lodges of Blood Indians,
called the "Robe Shirts". He said that 622
he was a good friend to the whites and 621
would like to go to the Council, but
himself and people were very poor— 648
they had only dogs to move with and [162]
could not go so far.

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[511]

[11] *Blood informants say these men were Blackfoot chiefs.* [492]

[12] *The prominent chief met and gave his name to Col. James Macleod when the N.W.M.P. settled at Fort Macleod in 1874. He died during the winter of 1874-75.*

[13] *This man also had the name of White Wolf but was better known as Rainy Chief. He was born in about 1809 and was friendly to the missionaries at a time when most chiefs were hostile. He signed Treaty No. Seven in 1877 as a head chief and died in the following year.* [551] ● [728]

[TEXT CONTINUED ON PAGE 25-B]

51: Uhlenbeck & Van Gulik L-4,5 (1910-1911) 1934
NF6 Blackfoot NF6
Piegan
Montana

192 **áiakòmi** (áiakòmiua) an. *a woman who is going to be married, bride*, obv. áiakòmi(i), pl. áiakòmiks.

áiàksakiàki (áiàksakiàkiua) an. *blacksmith*, obv. áiàksakiàki(i), pl. áiàksakiàkiks.

áiàksikòkuixk *coming night.*

áiàksiksistsikùixk *coming day.*

áiaksisapitakiks an. pl. *those that will cut the hides for ropes.*

aiaksts- *to steer the ears of the lodge*: nitáiàkstsim *I steer the ears of the lodge*, áiàkstsimau *he steers the ears of the lodge*, saiàkstsimàt *go out and steer the ears of the lodge*; tsá kanistàpapaiàkstsimaχpa *how did you steer the ears of the lodge about.* Also with the lodge as inanimate object: nitáiàkstsixp *I steer its ears*, áiàkstsim *he steers its ears*; matsáiàkstsit *go out and steer its ears*; ninóχkomotapaiàkstsip *I kept trying to steer its ears about*; mátsitaiàkstsimaie *then she began again to steer its ears.*

áiáχk an., áiixk in. *that who, that which* (relative).

áiàu (áiàua) an. *that certain one, so and so.*

aiáu (often ki aiáu, kyaiáu) *alas* (interjection).

áiăχkèmi (áiăχkèmiua) an. *owner of beaver-rolls* (prop. *water-owner*), obv. áiăχkèmi(i), pl. áiăχkèmiks.

aiè *aha* (interjection).

-aie (-aii, -ai), a suffix which plays an important part in nominal and verbal flexion. It is also often attached to pronouns to verbalize them. The different functions of -aie (-aii) cannot be treated here. They belong to grammar. It may be said, however, in this place, that it often refers to a person or thing, other than a third person. So it is the sign of the subobviative in the noun, and refers to fourth and fifth persons in the verb. In the conjunctive and subjunctive it is the regular sign of the fourth person.

aii- *to point*: nitáuaii *I point*, áuaiiu *he points.*

aiikáutakûs v. áiikotàko.

áiiki (áiikiua) an. *one who blows a wind-instrument* (*a trumpet, a whistle*), obv. áiiki(i), pl. áiikiks.

áiikoputoniu *it is thirteen days* (*nights*).

áiikoputostuyìmiu *he is thirteen years old.*

áiikotàko *it was late in the evening*; aiikótakûsi, aiikáutakûs *when it is late in the evening.*

áiiksiksisakoaie (*the elk-horn*) *got to be very sharp.* — Cf. ksisi- *to sharpen.*

áiiksiksistsikò *it is a light day.*

áiiksitsikùinatsiu *it is light* (the opposite of *dark*). We expect áiiksiksistsikùinatsiu *it is very light*: cf. áiiksiksistsikò, ksistsikùinatsiu.

● [551] **Aiikski** (-skiua) an. *Shady-face*, a woman's name, obv. -ski(i).

áiikskoχtòiinam *it looks a great number of them* (an.); áiikskoχtòiinatsiàists *it looks a great number of them* (in.).

áiixk v. áiáχk.

51: Uhlenbeck & Van Gulik L-4,5 (1910-1911) 1934
NF6 Blackfoot NF6
Piegan
Montana

192 **Aiixkímmiko** (-kui, -kuyi) in. *Cypress hills* (lit. *striped earth*).

[103] **áiinnimà** (áiinnimàua) an. *chicken-hawk*, obv. áiinnimài(i), pl. áiinnimàiks (*catcher*).

áiipponiu *it is thirty days* (*nights*).

áiippostuyìmiu *he is ten years old.*

áiippostuyìmiu *he is thirty years old.*

áiippostuyìmiu *he is sixty years old.*

aiipstsikoyi- *to have colts hard inside* (*the body*): ixtáiipstsíkoyiau *therefrom they held their colts hard inside (their bodies)*.

aiisksipistàiks an. pl. *horses that are tied.*

áiisoists in. pl. *boss-ribs.*

aiisto- *to come near* v. aisto-.

áiistsipixtoau (áiistsipixtoaua) an. *a man whose wife has been taken away*, obv. áiistsipixtoai(i), pl. áiistsipixtoauaiks.

áiistsiu *is near* v. aistsi-.

● [551] **A'iisuyisàmi** an. *Medicine-boss-ribs*, a man's name.

aiit- *to skin* v. iit- *to skin.*

áiitsksipokau in. *clear sky*, pl. áiitsksipokaists.

áiitsuyimiu *he is one year old.*

aik- (aikai-, aikau-) *already*, contracted from ai- and ik- *already*. — aik- (aikai-, aikau-) *many*, etc., contracted from ai- and ik- *many*, etc.

áikakaikixtsipskyaiau (*white-faced horses*) *had put red stripes on their faces.*

aikakima- v. ikakima-.

áikaχtòmi (áikaχtòmiua) an. *warrior*, obv. áikaχtòmi(i), pl. áikaχtòmiks; áikaχtòmiu *he is a warrior.*

[551] **A'ikaχtsi** (-tsiua) an. *Gambler*, a man's name, obv. -tsi(i).

aikan- (aikani-) is the contraction of ai- and ikan- (ikani-).

aikap- *often*, contracted from ai- and ikap-.

[551] **Aikáχpsiso** (-soa) an. *With-many-cuts*, a woman's name, obv. -soi. I suppose, the correct form of the name is Aikóχpsiso (Aikăχpsiso).

aikam- is the contraction of ai- and ikam- *quickly.*

áikanausuyiau *they were glittering* (*in the sun*).

áikepippostuyìmiu *he is hundred years old.*

aiketsipuyi- v. iketsipuyi-.

aiki- *to blow on a whistle* = aiiki- v. iki- (same meaning).

aiki- *to be the matter* v. -iki- (same meaning).

aikin- is contracted from ai- and ikin- *soft* or ikin- *to small pieces.*

aikinioχpatsko- v. ikinioχpatsko-.

àikipáksakixtsòk *just put* (pl.) *him short* (that means: *just put the travoy on his neck*).

aikitatsim- v. ikitatsim-.

aikitsixts- v. ikitsixts-.

aikitst- v. ikitst-.

áikoputoniu *it is sixteen days* (*nights*).

192 **ainiuaχka-** v. -iniuaχka-.

aino- *long*, contracted from ai- and ino- *long*. — Cf. anno- *long*.

ainok- is the contraction of ai- and -inok- *elk*, or of ai- and -inok- (minok-) *happy*.

ainoka- v. inoka- *to clear*.

ainokoχkoyi v. inokoχkoyi.

ainoχpats- v. inoχpats-.

ainoχt- *to boil* v. -inixta-.

áio *come on* (interjection used when appealing to one's help or sympathy).

áiokskaistuyìmi (-stuyìmiua) an. *colt three years old*, obv. -stuyìmi(i), pl. -stuyìmiks.

áiokskaistuyìmiu (áiokskastuyìmiu) *he is three years old.*

áiokskauniu *it is three days* (*nights*).

[551] **Aióχketsìnamaiàke** (-àkeua) an. *Different-gun-woman*, a woman's name, obv. -àke(i).

áioχtoχkoχsi (áioχtoχkoχsiua) an. *sick person*, obv. áioχtoχkoχsi(i), pl. áioχtoχkoχsiks.

áioχtoχkoχsòpi (áioχtoχkoχsòpiua) an. *sick person*, obv. áioχtoχkoχsòpi(i), pl. áioχtoχkoχsòpiks.

áiomòkau (áiomòkaua) an. *stallion*, obv. áiomòkai(i), pl. áiomòkaiks.

aiopimiskaupi- v. miopimiskaupi-.

aiótsapisi *whenever there is a famine*. — Cf. itsótsiu.

aip- *standing* is the contraction of ai- and -ip- (v. nip- *standing*).

aipau- is the contraction of ai- and -ipau-.

aipautsi- *to refuse* (*a lover*): nitáipauts *I refuse*, áipàutsiu *she refuses*; nitáipautsimau *I refuse him*, áipautsimiu *she refuses him*.

aipauyika- v. apiauyika-.

áipanasainiu *cries-all-night* is used for *dime* by the Blood Indians.

áipastatsimiksiuaiks *he was striking them* (an.) *together that they might spark*.

áipèksiiksisatài v. peksi-.

aipi- *to walk*: nitàipi *I walk*, áipiu *he walks*. — *to run*: nitàipi *I run*, áipiu *he runs*. — Cf. akaipi-.

aipia- *to corral* v. -ipia-.

áipiksi (áipiksiua) an. *striker* (in base-ball), obv. áipiksi(i), pl. áipiksiks.

áipixksekoputoniu *it is nineteen days* (*nights*).

áipixksekoputostuyìmiu *he is nineteen years old.*

áipixksippostuyìmiu *he is ninety years old.*

áipixksoniu *it is nine days* (*nights*).

áipixksostuyìmiu *he is nine years old.*

aipiot- *to wet*: nitáipiotoau *I wet him*, áipiotoyiu *he wets him*; nitáipiotsixp *I wet it*, áipiotsim *he wets it*.

aipist- (aipst-) is the contraction of ai- and ipist- (ipst-).

áipistaχkaipòkò in. *pepper* (*tasting as tobacco*).

192 **áisaitsikaχtakò** (-kùi, -kùyi) in. *rattle-sound-root*, pl. áisaitsikaχtakuists.

áisakotsi in. *beer*.

áisàmi (áisàmiua) an. *hunter*, obv. áisàmi(i), pl. áisàmiks.

aisanist- v. isanist-.

áisatsàki (áisatsàkiua) an. *carpenter*, obv. áisatsàki(i), pl. áisatsàkiks.

áisauatsitsipimiuaie *she did not think anything more of him outside*.

aisauχkótaitsis: ómistsk aisauχkótaitsis, máχkitapoχs *those times, when he could not think how to go*. Probably a free translation. What, however, is the literal meaning of aisauχkótaitsis?

aisamóyi *a long time ago*.

áisaskiu *it sprouts*. — Cf. sisksi- (sasksi-) *to grow*.

áisâkuyi (áisâkuyiua) an. *bay horse*, obv. áisâkuyi(i), pl. áisâkuyiks.

áisâkuyisikekaii (áisâkuyisikekaiiua) an. *horse with a bay-striped back*, obv. áisâkuyisikekaii(i), pl. áisâkuyisikekaiiks.

aisā̆χpumatsis in. *purse*, pl. aisā̆χpumatsists. Though de Josselin de Jong did not note the χ in this word, we think its presence cannot be doubted.

áiseisòtau *it drizzles*.

áisekoputoniu *it is fourteen days (nights)*.

áisekoputostuyìmiu *he is fourteen years old*.

áisiaii "*the circle*": kanáiksìtapiua áksipuyìmiu eini, ki ánniaie itáinixkatoχp: áisiaii *all foot-men would stand around the buffalo, and then that was called "the circle"*.

áisikoχtatsikyaiksistsikò (-ksistsikùi) *it is afternoon*.

áisikotsiu in. *tallow*, pl. áisikotsists.

áisikotùyi (áisikotùyiua) an. *black-tail deer*, obv. áisikotùyi(i), pl. áisikotùyiks (isikotuyìks).

[103] **A'isikotuyiskò** (-skùi, -skùyi) in. *Black-tail creek* (prop. *a place where there are plenty of black-tail deer*).

áisiksikimi in. *coffee* (*black liquid*).

aisiksikimsima- *to make coffee*: nitáisiksikimsìm *I make coffee*, áisiksikimsimàu *he makes coffee*.

aisin- *to break with hand* v. isin- (same meaning).

[103] **A'isinaixpì** in. *Writing-stone*, a local name.

áisinàki (áisinàkiua) an. *clerk*, obv. áisinàki(i), pl. áisinàkiks.

● [551] **Aisináχsiniki** (-kiua) an. *Fine-killing*, a woman's name, obv. -ki(i). There is some doubt about the correctness of the first syllable.

A'isinokòpi (-kòpiua) an. *Inhaler*, name of a mythical monster, obv. -kòpi(i).

áisipponiu *it is forty days (nights)*.

áisippostuyìmiu *he is forty years old*.

áisipskyâχsìu (?) *he was hitting himself in the face*.

aisit- is the contraction of ai- and -isit- *five* (v. nisit- *five*).

áisitoniu *it is five days (nights)*.

áisitostuyìmiu *he is five years old*.

áisitsekoputoniu *it is fifteen days (nights)*.

192 **áisitsekoputostúyìmiu** *he is fifteen years old.*

áisitsipoχtako *it roars* (as the wind).

áisitsipponiu *it is fifty days* (*nights*).

áisitsippostuyìmiu *he is fifty years old.*

aisk- *to break with foot* v. isk- (same meaning).

aiskχs- v. *α*skχs-.

áiskókinau (áiskókinaua) an. *ant*, obv. áiskókinai(i), pl. áiskókinaiks.

áiskomaχkstòki (áiskomaχkstòkiua) an. *ass*, obv. áiskomaχkstòki(i), pl. áiskomaχkstòkiks (*instead-of-a-mule*).

aisksin- (*α*sksin-) v. -isksin- *to know.*

áisksitautsikitsinòaiau áioχtoχkoχsòpiks *they are seen about by those that are sick.*

aisksos- *to jerk the skin-meat from a hide*: áisksòsiau otsitaksìnamaχpuàuaists *they jerked the skin-meat from those* (*skins*) *they would make their marks on*; ákaikaiistapaisksosatsìi otsiitsimàniks *then they would jerk the skin-meat away from his skinnings*; itásksosatsiuaiks *then they jerked the skin-meat from them* (an.).

áiskstaki v. ákstaki.

aisóisàtsis v. asóisàtsis.

áisok*α*tanistsiuaie (misheard for -anitsiuaie?) *each time he would cut cut a piece* (*of his robe*).

áisoniu *it is four days* (*nights*).

A'isopumstàu (-stàua) an. *the Wind-maker*, a mythical person, obv. -stài(i).

áisostuyìmiu *he is four years old.*

aisot- *to take ahead* v. -isot-.

A'isotsíkàu (-kàua) an. *the Slider*, a mythical woman, obv. -kai(i).

áisoyiau *they became Tails* (v. I'soyiks).

[551] **A'ispaχkumi** (-miua) an. *Shoots-in-the-air*, a man's name, obv. -mi(i)

aist- (aists-) *close, close by, near, near by*: aistauânis *if he comes close saying* (*if he is saying, coming close*); áistomaχkàiau *they are running close*; áχkaistsaipiskoχtoaiiks *let us* (incl.) *make a charge on them when they are near*; áuaistsiksisau (*a herd of buffalo*) *is running near*; ákaistapòtsiu *he will come near with the carcase.* — Cf. aisto-, aistóχtsi, aistsi-.

aist- (aists-) *instead*: áistanitsiauaie *they killed her instead* (*of being killed by her*).

aist- *in the forest, into the forest* v. ist- *in the forest.*

aista- *to suck* v. ista- *to suck.*

aista- *to think* v. ista- *to think.*

aista- *to hammer* v. ista- *to hammer.*

aistaχkapi- v. istaχkapi-.

[551] **Aistaχkûmi** (-kûmiua) an. *Shoots-close-by*, a man's name, obv. -kûmi(i) (Blood Indian).

aistamats- v. aist*α*mats-.

192 **aistani-** is the contraction of **ai-** and **istani-** *out of sight.*

aistanit- *to kill instead*: **áistanitsìauaie** *they killed her instead* (*of being killed by her*).

áistapuyisuyìsaiks *when they* (an.) *were soaked with grease.*

[551] **A'istasipiståχkumi** (-kumiua) an. *Common-owl-yells*, a woman's name, obv. -kumi(i).

aistatoks- *to split*: nitåistatoksàki *I split*, áistatoksåkiu *he splits*; nitåistatoksixp *I split it*, åistatoksim *he splits it.*

aistatoksot- *to split with hands*: nitåistatoksòtsixp *I split it with hands*, åistatoksòtsim *he splits it with hands.*

aistauauaχka- *to approach walking, to come near*: nitåistauauaχk *I come near*, áistauauaχkau *he comes near*; ki itsinóyiauaiks otåistauauaχkàniaiks *and they saw them, that they were coming near.*

aistaumaχka- v. **aistomaχka-**.

aistauot- v. **-istauot-**.

áistαmaiàkitsαpanistsitapiau *then they are even on both sides* (in baseball).

aistαmats- *to show*: nitáistαmatsau *I show to him*, åistαmatsiu *he shows to him*; nitáistαmatstoχkatoχp *I show it*, åistαmatstoχkatòm *he shows it*; ki ánnaχkaie áuaistamatstoχkìu, máχkanistaipαskàχpi ksìskstαkiksi *and he is the one who showed* (*the people*) *how the beavers should dance.*

áiståχtsimmàni: omi áiståχtsimmàni *those pieces of the elk-horns.*

aisto- *to come near*: nitaistò *I come near*, åistò *he comes near*, itstsíxki áistòyi *if it happens that some one comes near*; nitåistoχkoau *I come near him*, åistoχkoyiu *he comes near him*, åikaistapoàistoχkokiu *he keeps on getting nearer to us* (incl.); otsitsiikaisto(χ)kokoaiauaie *then she* (4 p.) *was very close to them*; nitåistoχkixp *I come near it*, åistoχkim *he comes near it.* By the side of aisto- we find aiisto-, e.g. åiistoχkoyìu omi ûnnasini *she got near the men*; åiiståχkìxk (åiistoχkìxk) åkitsikàkimaup *when we* (incl.) *were near to the place where we cut our lodge-poles.* — Cf. **aist-** *close*, **aistóχtsi**, **aistsi-**.

-aisto *crow* v. **maistó**.

aistok- often represents the contraction of **ai-** and **-istok-** *two* (v. **nistok-**).

aistokaχko- v. **-istokaχko-**.

aistoki- may be the contraction of **ai-** and **istoki-** *to knock*, etc. — aistoki-, in other cases, is the contraction of **ai-** and **-istoki-** *two* (v. **nistok-**).

áistokiauniu *it is two days* (*nights*).

áistokistuyìmiu *he is two years old.*

aistoχk- is the contraction of **ai-** and **istoχk-** *in a lying position.*

áistoχpàtakiau *they became Crow-carriers* (v. **A'istoχpàtakiks**).

A'istoχpàtakiks an. pl. *Crow-carriers*, the sixth age-society of the Peigans.

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aistóχtsi (-tsik, -tsim) *close, close by, near, near by.* — Cf. aist- *close,* aisto-. 192

aistomaχka- (aistaumaχka-) *to come near running, to run this way:* áistomaχkau, áistàumaχkau *he is running this way.*

aistótaχpapistoaiau *they* (an.) *had willow-pillows put on each side of them.*

aists- *to burn,* etc., is the contraction of ai- and ists- *to burn,* etc.

áistsèkaii (áistsèkaiiua) an. *cripple,* obv. áistsèkaii(i).

aistsi- *to be near:* aistsisi suiópokskuyi *when the leaves are near* (that means: *when the leaves are out*); aistsisi otsitàkomatòχp *when it is close to the time that they will start;* áiikaistsiu motóyi otsitakotstsixpi *it is getting very near the time that it will be spring.* — Cf. áiistsiu, aist- *close,* aisto-, aistóχtsi, áiststsiu.

aistsi- may be the contraction of ai- and istsi- (in different meanings).

aistsíkai- *of not long ago* (lit. *near-former*): aistsikai-Pekàniua *the Peigan tribe of not long ago.*

aistsíkin- v. istsikin-.

áistsíkopumonia *it is twelve days* (*nights*).

áistsiikopumostuyimiu *he is twelve years old.*

aistsíksisa- *to come near running, to run this way:* áistsiksisàu, áuaistsiksisau (*a buffalo-herd*) *is running this way.*

áistsiksisiu *he is slick behind.*

A'istsimotsèyi (-tsèyiua) an. *the Wrestler,* a mythical person, obv. -tsèyi(i).

aistsimotsii- (-tsei-, -tseyi-) v. -istsimotsii-.

aistsipīs- v. istsipīs-.

áistsipponiu *it is twenty days* (*nights*).

áistsippostuyìmiu *he is twenty years old;* áistsippostuyìmiu áiitsikoputoiau *he is twenty-one years old;* áistsippostuyìmiu áistsikoputoiau *he is twenty-two years old.*

aistsistomi- v. istsistom-.

aistsitsi- v. istsitsi-.

A'istskimautsisi (-siua) an. *Flint-smoker* (?), a man's name, obv. -si(i). [551]

aistsoyi- *to burn* is the contraction of ai- and istsoyi- *to burn.*

aistsoyi- *to thaw* is the contraction of ai- and istsoyi- *to thaw.*

Aiststsèkako (-kui, -kuyi) in. *Sage creek* (lit. *a place where it is rough: Rough creek*). [103]

áiststsiu *is near* v. aistsi-.

aisuiopoksikimsima- *to make tea:* nitáisuiopòksikimsim *I make tea,* áisuiopòksikimsimàu *he makes tea.*

áisuiòpokskimi in. *tea* (*leaves-liquid*).

ait- may be a contraction of ai- + it- *then, there,* etc., but in other compounds it is contracted from ai- and -it-, a compositional form of nit- *one,* etc.

192 *have a partner any more;* **máχkstàtakàatskàni** *that he should never get a partner any more.*

akai- (sign of the durative future) v. **aiak-**.

[551] **Akaiáχkuiinimàke** (-àkeua) an. *Many-pipes-woman*, obv. -àke(i).

akaii- (akauo-) *many*: **akaiimi** (akaiimmi) an., **akauó** in. *many*; **itakáiimi nótàsinàniks** *then our* (incl.)A *horses were many*; **akaiimmixki námàkeks** *there were many single women*; **máχkakaiisi** *that there might be many*; **màtakauòa istuyists** *it was not many years* (in.); **áiikskakàuoiaists** *there were very many of them* (in.); **ikakauoyi auáuaχsists** *there are plenty of foods* (in.); **akauóyi sekànists ki nàipistsiks** *there were plenty of bedding and blankets.* — Cf. **ak-** *many* and **ik-** *many*.

[103] **Akaiíʼnisko** (-skui, -skuyi) in. *Many-berries*, a local name.

akáiistsisko (-kui, -kuyi) in. *much timber together*, pl. **akâiistsiskuists**.

[551] **Akáikixtsipimyàke** (-àkeua) an. *Many-spots-woman*, a woman's name, obv. -àke(i).

akáixtsau an., **akāχtoχp** in. *is dear* (*costs much*).

[551] **Akáinamàχka** an. *Many-guns*, a man's name, obv. -namàχkai.

akaipi- *to start on a raid*: **nitsitàkaipiixpinàn** *then we* (excl.) *started to make a raid*; **áikòkus istákaipiskoχtòk amóm Pinápisinàu** *start* (pl.) *to make a raid on the Sioux in the night.* — *to start to run*: **ki ánnamaie ákoχtakaipiop** *and from there we* (incl.) *shall start to run*; **itomátapàkaipiu** *then* (*the war-party*) *began to run* (*towards the camp*).

akáispiu (*has a*) *thick bunch of hair.*

akaistot- *to make many, to gather many*: **áistαmakaistòtsimaists minists** *then they gather a great many berries.*

akáitapi (akáitapiua) an. *many people*; obv. **akáitapi(i)**; **akáitapiau** *they are many people*; **áikaistapauakàitapiu** *the people that followed him were getting many.*

akáitapiskó (akáitapiskui, akáitapiskuyi) in. *crowd of people, town*, pl. **akáitapiskuists**; **ikakaitapiskò** *there are very many people.*

ákakàuhòp *we* (incl.) *shall go in a circle* (*after buffalo*); **áiksistákahaukíʼa** *when we* (incl.) *have done going in a circle* (*after buffalo*). Emphatical forms belonging to **-akau** *to make a circle.*

ákàkoχtoχp *we* (incl.) *shall fix it up* (viz. *the corral*); **autαmákoχtòmiau** *then they fixed them* (in.) *up* (speaking of arrows and top-knots). Cf. **amóm aiksistoχtòs** *when they had fixed up this* (*corral*).

akaχki- *to load* (*a gun*, etc.): **nitákaχkiau** *I load him*, **ákaχkiu** *he loads him.*

akaχkó (akaχkúi, akaχkúyi) in. *round hill, hill-side*, pl. **akaχkuists**.

-akam- *to have as partner*: **stαmakámiuaie** *then he had him as partner.*

akan- (akann-) *to hurt*: **nitákanau** *I hurt him*, **ákaniu** *he hurts him*; **nitákanixp** *I hurt it*, **ákanim** *he hurts it*; **nitákanoχsi** *I hurt myself*, **ákanoχsiu** *he hurts himself.* — **kénnyaie, kitákanoki** *it is enough, you have hurt me*; **otakánnaχsaie** *when she hurt him.*

akáni in. *snaring*, pl. **akánists**; **nitokáni** *my snaring.*

A [Erratum: Read: excl. (instead of: incl.). Cf. corrigenda sheet, Cat. 128, p. 379--Analyst]

192 **akann-** *to shut* (*a knife*): nitákànnau *I shut him*, akánniu *he shuts him* (istoån *knife* is animate). — *to hurt* v. akan-.

akap- *often*: nitsikákakapanistotsixp *I very often do it*. — Cf. ak- *many* and -ikap- *often*.

akápioyis in. *town*, pl. akápioyists (*many-white-man's-lodge*).

-akat- *to walk in a circle around*: ki ákauakàtau *and then* (*the people*) *walked in a circle around him* (lit. *and then he was walked around in a circle*). — Cf. -akau- *to make a circle*.

akátsis in. *snare*, pl. akátsists; nitokátsis *my snare*.

-akau (-akai) *partner* v. -akau.

-akau- *to make a circle*: itakáu *then* (*the people*) *made a circle*; åkitakàuop (= åkakàuhòp) *we* (incl.) *shall make a circle* (*we shall go in a circle after buffalo*). — Cf. ak- *round*, åkakàuhòp, -akat-.

[551] **Akáukamani** (-niua) an. *Begs-for-many*, a man's name, obv. -ni(i).

Akáukitsi an. *Many-fingers*, a man's name (Blood Indian).

akáukumiu *he is lousy*.

[551] **Akáumaχkstokyotasi** an. *Many-mules*, a man's name (Blood Indian).

Akáunauyi (-yiua) an. *Many-shots*, a man's name, obv. -yi(i).

akauo- *many* v. akaii-.

akáuoasko (-skui, -skuyi) in. *place where there are many eggs*, pl. akáuoaskuists.

[551] **Akáupanni** (-iua) an. *Many-butterflies*, a man's name, obv. -i(i).

Akáutasi an. *Many-horses*, a man's name (Blood Indian).

akáutsàpsi (akáutsàpsiua) an. *rich person*, obv. akáutsàpsi(i), pl. akáutsàpsiks. By the side of akáutsàpsi we find a contracted form akótsàpsi.

akautsapsi- *to be rich*: nitakáutsàpsi *I am rich*, akáutsàpsiu *he is rich*.

akautstsi- *to be around, to be all over*: ki áisamoa konskui áitakautstsiua *and after a long while snow was all over* (*his leggings*).

akauyi- (akaat-) *to make a charge*: itákàuyiau *then they made a charge*; itákaàtsiiau Ninoχkyàioi ki otoχpokómiksai *then they made a charge on Bear-chief and his companions*.

ákàyiuam v. -akau.

akániksko (-skui, -skuyi) in. *dead trees* (collective), pl. akánikskuists.

[103] **Akástseksinasko** (-skui-, -skuyi) in. *Many-snakes*, a local name.

Akåχkatsisko (-skui, -skuyi) in. *Many-snakes*, a local name.

-akåχko- *to crowd around* (an.): kanáitapiua áskχsauakåχkoyiuaiks ponokâmitaiks *all the people always crowded around the horses*.

[551] **Akåχsoatsimi** (-miua) an. *Many-tail-feathers*, a man's name, obv. -mi(i).

akåχtoχp v. akáixtsau.

àké (àkéua) an. *woman*, obv. àké(i), pl. àkéks; nitàkem *my sister* (a man speaking), ótàkem *his sister*. — Cf. -ake, -ake-.

-ake (-akeua) *woman* (cf. àké), is used as the second member of compounds to denote female individuals belonging to a certain tribe, band, etc. Examples: Pekánàke *Peigan woman*; Pinápisinàke *Sioux woman*;

Isksinaitapiàke *Bug woman*. For the corresponding male individuals nouns in -koăn are used. 192

-ake- woman: támakesàpskaukik *then put* (pl.) *a woman's dress on me.*

akeka- (ikeka-, -okeka-, aukeka-) *to camp*: nitáukek *I camp*, ikèkau, -okekau, áukèkau *he camps*; amóm atsiuáskui aitåχkánaistsokèkàm (to be read: -okèkàu ?) *they all were camping in the forest here*; åkoχtamitapaukèkaup *we* (incl.) *shall camp about up along the river*; nitákitapotokèkamau *I shall go and camp about there.*

ákékáiái *wait* (interjection used by warriors on a raid).

akékàni in. *camp*, pl. akékànists.

akékoăn (akékoăņa) an. *girl*, obv. akékoăn(i), pl. akékoaiks.

akékoănàsi- *to turn into a girl, to turn out to be a girl*: akékoănàsiu *turns out to be a girl.*

A'kekoksistakskò (-skùi, -skûyi) in. *Woman's-point*, a local name. [103]

Akémi an. *Woman-body*, a woman's name.

Akénausi (-siua) an. *Makes-her-looks-like-woman*, a woman's name, obv. -si(i) (Blood Indian). [551]

akéniman in. *tomb*, pl. akénimanists.

akésokàsimi in. *woman's dress*, pl. akésokàsists.

-aket- *to put on the saddle, to saddle, to use as saddle* v. maket- (same meaning).

aketaipiksi- *to divide*: nitáiaketaipiksixp *I divide it*, áiaketaipiksim *he divides it.*

aketoχpats- *to knock in two*: támaiaketoχpatsiuaie *then he knocked him in two.*

Akétsikin an. *Woman-shoe*, a man's name. [551]

akétui in. (?) *bunch of timber*: annóχk âmo akétui ânnamaie itsistsaupiu *now here in this bunch of timber he is sitting.*

akéuàsi- *to turn into a woman*: akéuàsiu *turns into a woman.*

-aki- *to strike, to hit, to hammer* (of bones), *to mash* (of berries): nitáuaiàki, nitâkiàki *I strike*, âuaiakiu *he strikes*; nitâuaiakiau, nitâuakiau *I strike him*, âuaiakiu, áuakiu *he strikes him*; nitâuaiakixp, nitâuakixp *I strike it*, âuaiakim, âuakim *he strikes it*; opaksâtsis ixtsitâkiu omim otskinaiîm *she then hit his horn with her stone-hammer*; ânnom óχtatsikàpis ixtotákiuaie *he hit him there on top of the head*; ki ikámitakiàsi omi pokûn *and if he hits the ball*; stâkyàs omi pokûni *if he hits the ball*; îkaumatapakìmin *she* (4 p.) *had already begun to hammer it*; itâumatapàkimaists *then she began to hammer them* (in.); âiksistakìminai *she* (4 p.) *had done hammering it*; âiksistàkiimaists *she had done hammering them* (in.); annákik oχkists *now hammer* (pl.) *the bones*; âuakimaists *he mashes them* (in.) (viz. *the berries*).

-aki is an emphasizing prefix added to pronouns, nouns, verbal forms, etc., the full treatment of which belongs to grammar. Some examples may be given here: nótasàki iinnis *get my horse over there*; anistsis nitoχkémanàki, nitâχsaupi *tell my wife, that I am all right*; nitâinakasimiksàki isámmisau

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192 see (pl.) *my waggon also* (*to look how it is*) ; amóiaki mokákixtsit *take care of this here* ; napiaki, kikátaikimmoka nimâtoχkaiiksikimmàuaki *my partner, who does not pity you, I do not pity him* ; napiaki, kanâitapiua nitā̆χkanaikimmàuaki *my partner, I pity all the people* ; noχsokúyi natoyiu, nitsisani natoyiuàki *my road is holy, my paint is holy too* ; spóχtχkaki natósiu, amóχk ksâχkum natósiuàki *the people on high are holy, the people of this earth are holy too* ; óki, anétakit, ânni ninauàki *come on, make haste, all the men here* ; âio, niskánaki, âmokaie nitâpaskok *help, my younger brothers, here comes one chasing me* ; a'eâ, ni'sâuaki, kokúnunists ákaisauainakuyi *alas, my elder sisters, our* (incl.) *lodges are not seen any more* ; â, kipitâkeuàki, kitâikixpuau *ah, old women, what are you doing.*

akiaki- *to trap* v. -ikiaki-.

akik- *back* v. -kik-.

akikaixtsi- *to lie on one's back* : nitâkikaixts *I lie on my back*, âkikaixtsiu *he lies on his back* ; omâ saχkúmapiua omi otsixkan itótakikaixtsiuaie *that boy lay on his back right under* (prop. *near*) *his robe.*

akikoχpi- *to fall backward* : nitâkikoχpi *I fall backward*, âkikoχpiu *he falls backward.*

akìks an. pl. *small piles of stones.*

âkiksaχko (-kui, -kuyi) in. *bluff, cut bank*, pl. âkìksaχkuists.

ákìksi in. *cliff*, pl. ákìksists.

-akixts- *to lay aside* : stámàkixtsiu *he then laid her aside.* — *to put back in its place* : nitâistamàkixtsaiau *then I put them* (an.) *back* ; stámatàkixtsiuaiks *then he put them* (an.) *back again.* — *to put up* : mâtsitaumatapakixtsiu akiks *then* (*the people*) *also began to put up small piles of stones.*

-akixts- *to bury* v. makixts-.

akixtsi- *to lie down on one's back, to go to bed* : nisótamakixts *I then lay down on my back* (*went to bed*) ; ki ákauχkanaiàkixtsiau *and they were already all lying down on their backs* (*had gone all to bed*).

akimóχtsi (-tsik, -tsim) *at the upper end* (*of the lodge or any other place*) : akimóχts stámitakaupiu *at the upper end he sat down* ; âkstamitsipìminai, akimóχts âkitopìnai *then he* (4 p.) *would go in, at the upper end he* (4 p.) *would sit* ; ómiksi akimóχtsiks *those at the upper end* ; akimóχtsim itâixtsiu kitsiuan *your wheel is lying in the upper part of the lodge.* — Cf. kim-, -kimo-.

[551] **A'kinis** an. *Agnes.*

-akis- *to get water* : ómoχtauàkis, ómoχtauàkispim *where she got her water* ; otómoχtakakispimaie *where she was to get her water* ; ómoχtauàkispuai *where they got water.*

-akit- *to part, to separate* : nâχkoχkaiakietoχsinan *that there is nothing to part us* (excl.) *yet* (prop. *let there be a thing to part us*) ; nitsitaiàkitaχkiotòkinan *he then took a hold of us* (excl.) *and separated us* (*while we were fighting*).

-akit- *to pack* v. makit-.

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192 stsiki mátsitsàpoχtom óχkotok, mátoχtakoχsimàu *then he put again some more stones in the pot, he makes it again boil harder by it.*

akoχt- *to put away*: ákakoχtomiàuaists *they would put them* (in.) *away.*

akoχt- *to fix up*: amó piskani ákàkoχtoχp *we* (incl.) *will fix up the corral*; autamákoχtòmiau *then they fixed them* (in.) *up* (speaking of arrows and top-knots).

akoχts- *far*: ki einiua akoχtsixkixtsiksìsau *and the buffalo were running far here and there*; ki ánnixkaie ákoχtsipìksiau *and that way they ran away far.* — Cf. **akóχtsi.**

akóχtsi (-tsik, -tsim) *yonder, far, long ago*: akóχtsi apátoχsoχtsi *very far north*; ki akoχtsi ixtápsisapoksaixtsiua oχkátsi *and his leg went clear through* (*the tree*) *far out* (*on the other side*); akóχtsimaie, ómaχkauχkyàioyin *there was a very big one* (lit. *it was far*), *it was a big bear* (4 p.); akóχtsimaie opúkkimsikàn *there was much* (lit. *far*) *of her cherries with skimmed grease*; akóχtsiaie maχkótokân *his hair, we are told, was far down*; akóχtsimaiè atânnimaukân *there was a far-reaching circle.* — Cf. **akoχts-.**

akoχtsixkixtsiksisa- *to run far here and there*: ki einiua akoχtsixkixtsiksisau *and the buffalo were running far here and there.*

akoχtsipiksi- *to run away far*: ki ánnixkaie ákoχtsipìksiau *and that way they ran away far.*

-akomitsixt- *to influence*: omí otoχpokómi áiàkoχkàtoχpàkomitsìxtau *he tried to influence* (*him*) *by means of his companion.*

akomitsixtat- *to approach to get a hold of*: áuakomitsixtatsìuaie *she approached her to get a hold of her.*

akon- v. **akun-.**

akopat- *to sit around*: nitákopatoχpinan itáisoyopi *we* (excl.) *are sitting round the table.* — Cf. **akopi-.**

akopi- *to sit in a circle*: aitakópiiau *they sit in a circle.* — Cf. **akopat-.**

akópis in. *soup*, pl. akópists.

[551] **Akótake** (-akeua) an. *Many-here-woman*, a woman's name, obv. -ake(i) (Blood Indian).

akótsàpsi v. **akáutsàpsi.**

-akotsi- *to boil*: áuakotsiu, -akotsiu *it boils*; áukakotsiu, ixkakótsiu, nitakótsiu *the boiling is ended*; áisamàkotsisàie, ákitopitso(t)simàie *when it had boiled a long time, then she would pull it from the fire.*

aksikam- *perhaps*: kâksikamitotànik *he will perhaps go and tell you*; náksikamoχkoàimau *I shall perhaps have use of him.*

áksiksiu in. *crook* (*cut from the tree*).

aksiksótaksin in. *crook* (*made by hand*).

-áksini *wound* v. **máksini.**

-aksini- (-aksini-) *to circle round*: itsitápaksinìnai omim omaχkskimin (*the gambling-wheel*) (4 p.) *then was circling round towards a big rock*; támitapaksinìinai omi kipitáuyis *then* (*the gambling-wheel*) (4 p.) *circled*

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192 **aχkitsi-** *to smoke* (of fire) : âiaχkitsiu *it smokes* ; nitâiaχkitsixp *I make it smoke*, âiaχkitsim *he makes it smoke.*

âχkitsii in. *smoke* (*of fire*).

âχkitsisinâkeiop *let us play at Sioux-women* (a game). — Cf. Asinâke.

aχkitun- is a prefix indicating potentiality, and is often used as an adhortative : âχkitonitaχsòp (âχkitunitaχsòp *that we* (incl.) *may have the scalp-dance* ; âχkitunnasatsikinamaipaskâup (*make haste*) *that we* (incl.) *may have a scrape-leg-dance* ; âχkitunotoaii *let us* (incl.) *take them* (an.) ; âuke, annoχkanâipis, aχkitúnnioyi *come on, let them all now come in, that they might eat.* — Cf. aχkun-.

-âχkokinaksin in. *ankle-bone*, nitâχkokinaksin *my ankle-bone*, otâχkokiaaksin *his ankle-bone.*

aχkoska- *to stretch out one's hands* : aχkóskau *he stretched his hands out* (that means : *gave the meat to his parents-in-law*) ; manistápiksistàpixp iksisakuists ânnistskaie âuaχkoskatòm *all the choicest parts of the meat he stretched his hands out to give to his parents-in-law* ; otaχkóskanoâuaiks *they presented them* (an.) *to* (*their fathers-in-law*).

-aχkóskani in. *meat given to parents-in-law* : otaχkóskan *the meat he gives to his parents-in-law.*

-aχks is a relative suffix : omâaχks ninau sâmiixk *it was a chief that there was, that hunted* ; omâaχks kipitâkeu, itotóχkoχtau *it was an old woman that there was, she went after wood.* Other pronominal forms of the same type are : ómaiaχks, ómamaχks, obv. ómiaχks *that there is* (an.) ; âmoksaχks *these that there are* (an.) ; ânnyaχks *that way as it is.* — Cf. -χk.

âχksikaksikàiayiskatsiop *let us* (incl.) *run a race together.* — Cf. kaiiskatsi-.

âχksikam- *perhaps* : âχksikamsksinimaie *perhaps she will know it* ; âχksikamatsinii *some more may perhaps die yet* ; âχksikamàipiau *there may be about ten of them* (viz. *fishes*).

-aχksist- *to have sexual intercourse with* : itaχksistsiu *then he had sexual intercourse with her.*

aχksta- *to kill* (used of animals killed by hunters) : nitâχkst *I kill*, aχkstâu *he kills* ; nâtokami ânniaie nitoχtâuaχkstàiau *two of them that was what they killed.*

-aχkstân an. is used for *the animal one has killed* : nitaχkstân *the animal I killed*, ótaχkstân *the animal he killed.*

●[551] **Aχkúiinimàke** (-âkeua) an. *Pipe-woman*, a woman's name, obv. -âke(i).

aχkúiinnimàni in. *pipe*, pl. aχkúiinnimànists.

aχkum- *to shoot* : nitaχkumi *I shoot*, âχkumiu *he shoots* ; nitaχkumatau *I shoot at him*, âχkumatsiu *he shoots at him* ; nitaχkumatoχp *I shoot at it*, âχkumatom *he shoots at it.*

aχkum- *to utter a sound* v. auχkum-.

aχkumataχko- *to lend* : nitâχkumataχkoau *I lend to him*, âχkumataχkoyiu *he lends to him.*

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aχkumatat- *to borrow*: nitâχkumatatau *I borrow him*, âχkumatatsiu *he borrows him*, nitâχkumatatoχp *I borrow it*, áχkumatatom *he borrows it*. 192

aχkun- (aχkunau-) is a prefix indicating potentiality, and is often used as an adhortative: ómixk âχkunoχtàpauàuaχkau (âχkunaχtàpauàuaχkau) *let us* (incl.) *travel that way*; aχkúnâχpòkaχkaiop *let us* (incl.) *go home together*; aχkúnâχkitapâuop ninna *let us* (incl.) *go to my father*; aχkúnistapàuop *let us* (incl.) *go away*; kísinuna aχkúnauotòi *our* (incl.) *son-in-law might come*; aiâu, aχkúnauaipokakiu annâm ninauam ... miskátsàksist *oh, before that man wakes up* (lit. *he might wake up*) ...., *you had better go out again instead*; auákos, aχkúnauaipiuòyi *run after him, before he goes far* (lit. *he might go far*). — Cf. aχkitun-.

aχkutsin- *to gut*: nitaχkútsinau *I gut him*, aχkûtsiniu *he guts him*.

aχkyap- *home, at home*: âχkyàpauanii *they flew home*; âχkyapapòtsinai he (4 p.) *came home with the pieces of the carcase*; nitákaχkyapauyi *I shall be eating on my way home*; stámistàpaχkyàpasainikàiayiu *he was just crying while running away home*; itaχkyápokskasiu *then she ran home*. — Cf. aχk- *home* and aχkyâpoχt.

aχkyapapotsi- *to come home with the meat from a carcase*: nitaχkyâpapòtsi *I come home with the meat*, aχkyâpapòtsiu *he comes home with the meat*.

aχkyapasainikaiayi- (-kyaiayi-) *to run home crying*: aχkyâpasainikyàiayiu *he runs home crying*; stámistàpaχkyàpasainikàiayiu *he then just was crying while running home*.

aχkyapauani- *to fly home*: nitâχkyapauani *I fly home*, âχkyapauaniu *he flies home*.

aχkyapautsima- *to go home to take one's things*: itaχkyápautsimaiau *then they went home to take their things*.

aχkyapâχpumma- *to go home from buying*: itauâχkyapâχpummau *then* (*the people*) *would go home from buying*.

A'χkyapina an. *Home-gun*, a man's name. [551]●

aχkyapipiksi- *to run home*: âuaχkyapipiksiu (*the war-party*) *would run home*.

aχkyapistotsi- *to move camp homeward*: nitsitaχkyàpistotspinan *then we* (excl.) *moved camp homeward*.

aχkyapistsipatakaiayi- *to run home fast*: itaχkyâpistsipatakaiayiu *then she ran home fast*.

aχkyapokskasi- *to run home*: nitaχkyâpokskàsi *I run home*, aχkyâpokskasiu *he runs home*.

aχkyápoχt *at home*: omám aχkyâpoχtàm àkéuam *a woman over there at home*. — Cf. aχkyap-.

aχkyapomaχka- *to run home*: nitaχkyâpomaχk *I run home*, aχkyâpomaχkau *he runs home*.

A'χkyàpsaipi (-saipiua) an. *Charging-home*, a woman's name, obv. -saipi(i). [551]

192 **aχkyapsko-** *to drive home*: nitaχkyàpskoau *I drive him home*, aχkyâpskoyiu *he drives him home.*

aχkyapsomosi- v. aχkyapsummosi-.

aχkyapsummosi- (-somosi-) *to carry home the water one has got*: nitaχkyâpsummòsi *I carry home the water I have got*, aχkyâpsummòsiu *he carries home the water he has got.*

aχkyoχtomoχsi- (aχkyotomoχsi-) *to go home for help* (prop. *to go home and gather for oneself*) : aχkyóχtòmoχsiu, aχkyótòmoχsiu *he goes home for help*; matsitaχkyoχtòmoχsiu *then again she went home for help* (*to carry the meat*) ; annaχkiótòmoχsit *go home for help* (that means: *go home and tell the women to come out to carry the meat*).

aχkyoto- *to come home*: nitàχkyoto *I come home*, âχkyoto *he comes home.*

aχkyotomoχsi- v. aχkyoχtomoχsi-.

aχkyoyi- *to go home to eat*: nitâχkyòyi *I go home to eat*, âχkyòyiu *he goes home to eat.*

-aχpakuyitsi- v. pakuyitsi-.

àχpatómiu *she has a lover*; kyâiaχpatòmiu *she has a bear for a lover.* — Cf. -maχpatom-.

aχpiski- *to paint the face*: nitaχpiski *I paint the face*, aχpiskiu *he paints the face.* — Cf. auχpiskin-.

-aχpitsi- *to be sad*: nitâuaχpitsi *I am sad*, âuaχpitsiu *he is sad.*

-aχpitsim- *to make sad*: nitâuaχpitsimmau *I make him sad*, âuaχpitsimmiu *he makes him sad.*

-aχpotsaχpi: otaχpótsaχpists in. pl. *his scarings.* — cf. -oχpot- and ixtaχpot-.

aχs- *good, well, all right*: nitákàua otsistotóχsists âχsapistòtsitau *take good care of my partner's clothes*; âχsauàuaksisàt *run well*; âiaχsauatòm *he liked to eat it*; támaχsauàninaiiu *then* (*the Peigan tribe*) *had a good scalp-dance*; itákaχsimìau *then they had a good laugh at her*; mâχkaχsapauauaχkàni *that he might go about all right*; sokóχkaχsàipiau *he suddenly made a good corralling*; ki ânni nisótamipoχsapaiaχsaupixpinan *and then we* (excl.) *lived together all right since that time*; âiaχsàpistotsimàists *he was fixing them* (in.) *up well*; âkoχtaχsautakiòp *may we* (incl.) *get* (*horses*) *all right from* (*those people*). — Cf. âχsi.

âχsa in. *what* (interrogative) ; âχsàts *what is the matter*; âχsstâua *what does he think.*

●[551] **A'χsainayi** an. *Good-gun*, a man's name. There are some doubts about the correct form of this name.

A'χsaipìmi an. *Enters-all-right*, a woman's name.

âχsanikapi (âχsanikapiua) an. *good unmarried young man*, obv. âχsanikapi(i), pl. âχsanikapiks.

aχsapauauaχka- *to go about unharmed in war*: nitâχsapauauaχk *I go about unharmed in war*, âχsapauauaχkau *he goes about unharmed in war.*

A'χsàpi (-àpiua) an. *the Good Old Man*, a mythical person that causes the winter, obv. -âpi(i).

aχsapistot- *to take good care of*: na'á, nitákàua otsistotóχsists áχsapistòtsitau *mother, take good care of my partner's clothes.* 192

aχsaps- *to be kind-hearted*: nitáχsàpsi *I am kind-hearted*, áχsàpsiu *he is kind-hearted*; nitáχsapsatau *I am kind-hearted towards him*, áχsapsatsiu *he is kind-hearted towards him.*

áχsàpssini in. *kind-heartedness.*

áχsàts v. **áχsa.**

aχsauani- (?) *to feel well, to feel comfortable*: itáχsauanissi *when he then felt comfortable.*

aχsauaninaii- *to have a good scalp-dance*: támaχsauàninaiiu *then (the war-party) had a good scalp-dance.*

aχsauat- *to like to eat a certain kind of food*: nitáiaχsauatau *I like to eat him*, áiaχsauatsiu *he likes to eat him*; nitáiaχsauatoχp *I like to eat it*, áiaχsauatom *he likes to eat it.*

aχsauanaksisa- *to run well*: ito, áχsauàuaksisàt, nitákitòm *leader, run well, I shall marry (you).*

áχsi *good*, áχssiu (an.) *he is good*, áχsiu (in.) *it is good.* — Cf. **aχs-.**

aχsi- *to be pleased*: nitáiaχsitaki, nitáχsitaki *I am pleased*, áiaχsitakiu, áχsitakiu *he is pleased*; nitáiaχsimmau, nitáχsimmau *I am pleased with him, I like him, I love him*, áiaχsimmiu, áχsimmiu *he is pleased with him, he likes him, he loves him*; áχsimotsiniki *if they were pleased with him* (a passive construction, perhaps better to be rendered by: *if he was liked*); nitáiaχsitsixp, nitáχsitsixp *I am pleased with it*, áiaχsitsim, áχsitsim *he is pleased with it.* Sometimes the intransitive stem aχsitaki- may be rendered by *to rejoice, to laugh*, e.g.: há, omistatoχtaikaχsitakixpi *ah, I wonder what he is laughing at (rejoicing at) so very much.*

A'χsikimo an. *Went-allright-to-the-upper-end-of-the-lodge*, a woman's name, obv. **-kimoi.** [551]

A'χsiksipistake (-akeua) an. *Indian-pillow-woman*, a woman's name, obv. -ake(i).

aχsimi- *to have a good laugh*: itákaχsimiau omim apikskeiniim *they then had a good laugh at the scabby buffalo-cow.*

A'χsipiksake (-akeua) an. *Strikes-well-woman*, a woman's name, obv. -ake(i). [551]

áχsitakisini in. *pleasure, laughter.*

áχsitapi (áχsitapiua) an. *good person, good people*, obv. áχsitapi(i), pl. áχsitapiks.

aχsitsixtatsi- *to please*: nitáχsitsixtatsiau *I please him*, aχsitsixtatsiiu *he pleases him.*

áχsitsimmotseisini in. *mutual pleasure.*

-aχso- *to take a wife by force, to commit rape*: nitáuaχso *I take a wife by force*, áuaχso *he takes a wife by force*; kitákatoχkaχso *you will have taken a wife again*; nitauaχsooau *I take his wife by force*, auáχsooyiu *he takes his (another person's) wife by force.*

192 **aχsoáyin** in. (?) *cockle-bur*; sitokóχtsim ánnimaie aχsoáyin *in the middle there is a cockle-bur.*

● [551] **A'χsotamake** (-akeua) an. *Fine-leader-woman*, a woman's name, obv. -ake(i).

A'χssimaki (-kiua) an. *Stabs-well*, a man's name, obv. -ki(i) (Blood Indian).

áχssthàua v. áχsa.

aχt- *each, each in his turn*: ótaχtaikspipokoaiauaie *they were each of them bitten through the skull by her* (4 p.); stámaχtàinitsiu *then she killed each one of them*; itaχtápaipstsàtsimiau *then they looked into each one of them* (in.); itaχtápaispistsàtsim *then he looked into each one of them* (in.). — Cf. aχtoato-, aχtui-.

-aχt, -aχtsi (-aχts) have the same value as -oχt, -oχtsi, but are used only in a very few cases, e.g. *tátsikaχt, tátsikaχtsi in the middle.*

-aχtau (-aχtaua, -aχtauts, -aχtautsiks), a relative suffix used in dependent questions: kaiiuaχtaua amistóksima akéksima (*I wonder*) *what is the matter with these women*; áikiuaχtauts *what will be the matter with him*; mátsikiuaχtàua Nápiua (*I wonder*) *whether there is nothing the matter with him*; [A] áikiuaχtautsiks *what will be the matter with her*; kiksista pókisaksist, káχkitsàmmaua, tsimáχtaua itapóaχtautsiks *go out after your mother, that you may look whither she went*; tsiáχtau nitákauatoχpaχtau annóχk istuyiixk (*I do not know*) *where it is, that I shall have to eat now during the winter*; tsáχtau tákanistòχpaχtau (*I wonder*) *how I shall be able to go there.*

aχtoato- *to go to each*: annistsi moyists aχtoátot *go to each of those camps.*

aχtoi- v. aχtui-.

-aχtokasi- v. paχtokasi-.

-aχtóki v. paχtóki.

[551] **A'χtsamoàkixkini** (-niua) an. *Little-crooked-horn*, a man's name, obv. -ni(i).

aχtsi- *to extinguish, to blow out* (a light): nitaχtsixp, nitáuaχtsixp *I extinguish it*, áχtsim, áuaχtsim *he extinguishes it.* — *to be extinguished*: itaχtsiu (*the fire*) *was extinguished.*

-aχtsi- *to hurt* v. káχtsisit and náχkitsitakaχts.

-aχtsiu- (-aχtso-, -aχtsau-, -aχtsu-) *instead*: itaχtsiuaitsistaniàipiksim *then he stuck it instead without being seen*; itaχtsiuàutsim *he then took it instead*; nitsitaχtsoautasiuanàtau *then I led the* (*other*) *horse along instead*; ákstamataχtsoaisakapòiau *then they will go back out to the field instead*; áuaχtsauaikimmatàpsiu *he became-poor instead* (*of the ancient Peigans*); mátsitaχtsoaitstsiuaie *he then again put it instead.*

-aχtsoaitsta- *to put instead*: mátsitaχtsoaitstsiuaie *he then again put it instead.*

-aχtsoaut- *to put instead*: itsitaχtsoautòm *he then put it there instead.*

aχtui- (aχtoi-), **aχtuyi-** *each, each in his turn*: stámaχtoitàutsiniuaie *then*

[A] [Erratum: Read: the Old Man (instead of: him). Cf. corrigenda sheet, Cat. 128, p. 379 -- Analyst]

amiapiksi- *to throw on high*: nótàsi nitsitamiapiksistau *I then put* (lit. *threw*) *him on high on my horse.*

A'miasiitsitsko an. *Bushes-on-high* (?), a woman's name. [551]

amiauani- *to fly up*: mátsitaiskitapamiauaniaiks *they would fly up back to* (*him*) *again.*

amiauauaχka- *to walk up*: nitámiauauaχk *I walk up*, ámiauauaχkau *he walks up.*

amiaup- (amiop-) *to sit on top, to sit up* (on horseback), *to mount*: nitâmiàupi (nitâmiòpi) *I sit up, I mount*, ámiaupiu (ámiopiu) *he sits up, he mounts*; nitamiàupatau *I mount him*, amiáupatsiu *he mounts him*; nitámiaupatoχp *I sit on top of it*, ámiaupatom *he sits on top of it.*

amiaupai- *to put on horseback*: itauámiàupaiuaiks *he then put them* (i.e. *the people*) *on horseback.*

amiâχpauani- *to mount*: nitamiȁχpauani *I mount*, amiȁχpauaniu *he mounts.*

amikama- *to make robes of strips* (cf. amikamàni): kipitákeks âumikamàiiau *the old women had their robes made of strips* (*sewed together*).

amikamàni (gender ?) *narrow strip of a buffalo-robe.*

amikamastsammoki- *to have strips of robes for caps*: istuyisi ninaiks âmikamàstsammòkiau *in winter the men had strips of robes for caps.*

-amikina-: nitsitamikinaiàists *my legs then floated away* (*from under me*).

-amikskapiksi- *to twist*: nitâiamikskàpiksistau *I twist him*, âiamikskàpiksistsiu *he twists him*; nitâiamikskàpiksixp *I twist it*, âiamikskàpiksim *he twists it.*

amixka- (-omixka-, aumixka-) *to fish*: nitâumixk *I fish*, áumixkau *he fishes.*

amixkâni (-omixkâni) in. *fishing*, pl. amixkànists. — an. *catch* (*amount of fish caught*), pl. amixkàniks; nitomixkàni *my catch*; âχkaistokàmi nitomixkàniks *I catch about two fishes.*

amixkàtsis an. *fish-line, fish-hook*, pl. amixkàtsiks; nitómixkàtsis *my fish-line, my fish-hook.*

-amixkini- *to cut somebody's hair*: nitâiàmixkinitaki *I cut somebody's hair*, âiàmixkinitakiu *he cuts somebody's hair*; nitâiàmixkinitau *I cut his hair*, âiàmixkinitsiu *he cuts his* (*another person's*) *hair*; nitâiàmixkinisi *I cut my hair.*

-amixtaitsi- *to lie for nothing*: otâχkánaiàmixtaitsisàists *that they* (i.e. *the snares*) *were all lying there for nothing.*

amixtsin- *to braid*: nitâiamixtsinaki *I braid*, áiamixtsinakiu *he braids*; nitâiamixtsinixp *I braid it*, âiamixtsinim *he braids it.*

ámixtsinakiopis an. *lariet* (*Indian three braid*), pl. âmixtsinakiopiks.

amixtsinima- *to braid one's hair*: nitâiamixtsinim *I braid my hair*, âiamixtsinimau *he braids his hair.*

amixtsokitso- *to chase up the hill*: otsitamixtsokitsòokaie *then he* (4 p.) *chased him up the hill.*

ámistomàuk is a verbalized form of ámistó: âmistomàuk itaukûnaiiu *near by he is camped.*

amistotsi- *to move camp up the river*: nitâmistotsi *I move camp up the river,* âmistotsiu *he moves camp up the river.*

-amists- *eastward* v. namists-.

-amistsi- *to float away*: nitópimi aiâmistsiu *my rope floated away*; mátamistsiu (*my robe*) *floated away too. — to flow clear of ice*: niétaχtaists annóχk ákaiàmistsiau *now the rivers will flow clear.*

-amistsimixk- *to cut the meat off* (*the skin*): itomátapiamistsimixkimaie otokisi *then he began to cut the meat off the skin.*

-amistsipatakaiayi- *to run eastward*: aiámistsipatakaiayin *he* (4 p.) *was running east.*

A'mistsitsikinyāχtso (-tsoa) an. *Opposite-shoe-Joe*, a certain man's nickname, obv. -tsoi. [551]

amit- (amits-) *higher up the river, westward*: âkoχtamitapaukêkaup *we* (incl.) *shall camp about along up the river*; âkamitsistotskixtsip A'kekoksistaksikuyi *we* (incl.) *shall move up the river to Woman's point*; nisótamamitomàχk *I then ran higher up the river*; nisótamoχtamitomaχk *I then ran along higher up the river*; aχkstâmitaχkumiosi *that we* (incl.) *should not shoot westward*; misksitamitaχkûmiua *he shot westward all the same.* — Cf. -amito-, amitoχtsi.

amitaχkumi- *to shoot westward* v. sub amit-.

-amitapauauaχka- v. namitapauauaχka-.

-amitapaumaχka- v. namitapaumaχka-.

-amito- *to go up the river, to go westward*: nisótamoχtamito *then I went along up the river*; nisótamitapamito *I just went up the river towards it*; nisótamoχtsistapamitoχpinan *then we* (excl.) *went along higher up the river.* — Cf. amit-, amitoχtsi.

amitoχtsi (-tsik, -tsim), amitoχtsk *higher up the river, westward.* — Cf. amit-, -amito-.

amitomaχka- *to run up the river*: nitamitomàχk *I run up the river,* amitomaχkàu *he runs up the river.*

-amitsioχsi- v. namitsioχsi-.

amitsipi- *to take up the river*: nitamitsipiau *I take him up the river,* amitsipiu *he takes him up the river.*

amitsistotsi- *to move camp up the river*: nitamitsistotsi *I move camp up the river,* amitsistotsiu *he moves camp up the river*; âkamitsistotskixtsip A'kekoksistakskuyi *we* (incl.) *shall move camp up the river to Woman's-point.*

amitsko- *to drive up the river*: nitamitskoàu *I drive him up the river,* amitskoyiu *he drives him up the river.*

amitstsi- v. amitstsi-.

ámó, ámói (ámóia), ámóm (ámóma), ámók (ámóka) an. in.; ámói an. obv. *this here*; pl. an. ámóksi, ámóksim (ámóksima), ámóksik; pl. in. ámóistsi, ámóistsim (ámóistsima), ámóistsik.

192 **amsini** in. *smelling.*

amutstsisi- v. amotstsisi-.

amyãχkyàitsis Ixkitsíkamiks *when the Seven (Stars) have their heads up.*

an- (ann-) *now*: *a*nsákapoχs *now let him come out*; ánnisaksist *now come out* (seems to belong here, and not sub anni-); ànskót *go back now*; *a*nátsàmik *now go* (pl.) *again and hunt*; *a*nisóminit *now take off your clothes*; aninisauk *now get* (pl.) *off* (*your horses*); anamisôt *now come up*; *a*nsátoχtomòχsit *taste for yourself now*; anistapot *now walk away*; annoχtótakitàu *now take from them* (in.); ánnopakiit *now move camp*; ânnomatapatoînaiit *now start to sing the medicine-song*; annomatapâiesakatotau *now start to issue them* (in.) *out to them*; annotápsamisa *now go and look for him.* In nâpanisàut *now begin to get off* (*your horses*) *about* n- is shortened from an-, and -ap is the prefix ap- *about.* Here seem to belong the names of months in anau-. — Cf. annap-, anni-.

anákimàtsis in. *lamp.* pl. anâkimàtsists.

anap- v. annap-.

anápaiàkòt *be prepared to go quickly.*

anápaisopuiàpistotsit kinâmaists ki kòχpsiists *now begin to prepare your bows and your arrows.*

anat- (anats-) *a little*: anatsâixtsiu *it was sticking out a little*; âχkanãχtapauànatsistsinomoyiuaiks *he cut a small piece of them* (i.e. *of the scalps*) *for each*; ixtauânatsoyiauaie *they ate a little from it*; âkakχtoanatsaixketaχkauaiks *he went out to get a little of the meat* (*of the skinned cows*) *to cook it*; kâkoχtanatsàuyixtsiu *he lay with only his mouth sticking out a little.*

anat- *pretty* v. an*a*t-.

[551] **Anátsepistâχkumi** (-miua) an. *Yells-as-a-pretty-owl*, a man's name, obv. -mi(i).

Anátsin*a*m an. *Pretty-face* (prop. *he-looks-pretty*), a man's name.

anauaksikoχsi- *to have one leg up* (*to have one of one's legs up*): nitâkauànauàksikoχs *I shall have one leg up.*

anáuitàipoχkiàkiopi in. *September* (*when-we-cut-hay*).

anauk- (anauks-), anau- *half*: omi otânnaukotokèmi (otânaukotokìmi) ânnimaie itotátsipòtsim omistsi otoχkakinnànists *her half of the hide, there it was she put her leg-bones on*; nitâkauanaukùpistokioχs *I shall keep one ear* (prop. *half of my ears*) *down*; tâkauanaukitòmikoχs *I will throw out my leg* (prop. *half of my legs*) *in front*; nitâkauànauàksikoχs *I shall have one leg* (prop. *half of my legs*) *up*; ânaukapiniu *he was one-eyed* (prop. *having half of his eyes*). — Cf. anâukoχt.

anaukapanoχsi- *to close one eye* (*to close half of one's eyes*): nitâkanaukapanoχs *I shall have one eye closed*; itanâukapanoχsiu *he then closed one eye*; tókskama noápsspa tâkauapànoχs *I shall have one eye closed*; unistâχsiksi âiâχkanauapànoχsiau *all the calves had one eye closed.*

anaukapini- *to have one eye* (prop. *to be half-eyed*): ânaukapiniu *he has one eye.*

192 **anetaki-** (-inetaki-, aunetaki-) *to hasten*: nitsinetaki, nitâunetaki *I hasten*, âunetakiu *he hastens*, anétakit *hasten* (imp.).

ánetapaitsikinimaii imitâiks *the dogs are scratching the ground* (*after having had their meal*) (i.e. *the story is at an end*).

ánetapaitsinimaii imitâiks *the dogs are scratching the ground* (*after having had their meal*) (i.e. *the story is at an end*).

[551] **Ani** (Aniua) an. *Annie*, obv. Anii.

ani- *to say*: nitâni, nitâuani *I say*, âniu, âuaniu *he says*; nitânistau *I say to him, I tell him*, ânistsiu *he says to him, he tells him*; nitânik *he says to me, he tells me*, otânik *he* (4 p.) *says to him, tells him*; nitânistoχp *I say it*, ânistom *he says it*. Also used for *to call by name*: nitânistau *I call him*, ánistsiu *he calls him*, nitániko *I am called* (*my name is*), ânistau *he is called* (*his name is*); nitâniisi ninna, kitânikoyì *when my father told me how you are called*. — Cf. anistsim-.

ani- (prefix of pronominal origin) v. anni-.

ani- *down* v. in- *down*.

[551] **-ani** *nose*: kâχkanitsiu *he cuts off his* (*another person's*) *nose*; I'kaikaχkani *Nose-cut-off-already* (a woman's name).

anik- refers to size and age: ánni anikoχksim *he is of that size*; anikoχksim âkitominiotoyìuaie *the same size* (an.) (*as she had peeled*) *she would tear in two*; ânni anikoχksiksìau *they were sticks of that size*; ânni anikoχkimiu *it* (an.) *was of that size*; anni anikoχkò *it* (in.) *was of that size*. — Cf. manik-.

-anik- v. manik-.

-anik- (-aniks-) *wing*: noχksistapopitsikaniksisinai *she* (4 p.) *started for the shore with her wings spread*. Here belong some names of birds, as ksikápetapanikimi *a kind of hawk with light-coloured wings*; iinăχksikanikimi *brant*; mékanikèsuyi *red wood-pecker*.

-anikapi- v. mânikâpi.

-anikapimat- v. manikapimat-.

anikinapsàtsiks an. pl. *leggings*.

-anikoyixkam- *to scold*: omi otoχkéman omâ ninau ómoχtsitanikoyixkamokaie *his wife scolded that man for it*.

aninitsi- *to happen in that way*: âmoχk âninitsiu pisâtapi ki istûnnatapi *in that way happened this wonderful and dangerous thing*.

aniotsitaisiaksèmokoχpi in. *April* (*when-the-grass-grows*).

-anis- v. nanis-.

anisau- v. inisau-.

ânisekoputoniu *it is eighteen days* (*nights*).

-anisi- *to fall down*: nistôi sapânisì *let* (*buffalo*) *fall down on each side of me*; ki einii omi âitsistotanisìinai *and buffalo* (4 p.) *fell down on each side of him*. — Cf. inisi- *to fall*.

ânisini in. *saying*, pl. ânisists.

-anisk- (-anisks-) v. manisk-.

-aniso- v. nanis-.

apaipiksi- : itáumatapàpaipiksim otoχkakinnànists *then she began to put her leg-bones together.* 92

apaipisii- *to visit about* : nitápaipisìi *I visit about*, ápaipisiiu *he visits about.*

apáipisakàsimi ^in. *petticoat*, pl. -sokàsists.

apáipistsi an. ^*white blanket*, pl. apáipistsiks.

apaipotsinakeka- : ànnimaie istápaipotsinakèkàk *there (you may) roll (the gambling-wheel) about to one another.*

apaipotsts- *to put together* : oksistoauai ápaipotstsiauaie *they began to put their mother together.*

apaipummo- *to give power* v. -pummo- *to give.*

apaisaisto- v. apsaisto-.

apaisat- *to look about for* (in.) v. apsat- (same meaning).

apaisats- *to clothe* : nitápaisàtsau *I clothe him*, ápaisatsiu *he clothes him.*

-apaisatsikixkini- *to cut gashes in somebody's head* : imakápaisatsikixkìniokiniki *even if you cut gashes in my head.*

ápaisatsoχsini in. *clothing.*

apaisaukapin- *to stretch out* (of ropes, etc.): nitápaisaukapinixp *I stretch it out*, ápaisaukapinim *he stretches it out.*

apaisαmm- v. apsαmm-.

apaisαpi- v. apsαpi-.

A'paisiksinàm an. *Black-weasel*, a man's name. [551]

A'paisis (A'pαsis) an. *Weasel-fat*, a man's name.

-apaisiu- : támapaisiu áukò *then it was some time in the fall.*

apaiskatsima- (apαskskatsima-) *to think about* : aitápaiskàtsimau *then he began to think about (how to catch his boys)* ; ápαskskàtsimau *he began to think about (what he should do to them).*

apaisko- v. apsko-.

apaisto- v. apsto-.

apaistot- *to give power* : (prop. *to fix up*) : otsitapaistotòkaie áχkèyi *then he* (4 p.) *gave him supernatural power with water.* — Cf. apistot-.

apaistuipuyi- *to stand making signs* : itápaistuipuyiu *he then stood making signs.* — Cf. apsto-.

apaisumist- *to lick* : omi òχpsii itápaisumistsim *he then began to lick his arrow.*

apaitapi- *to live about* : itápaitapiu *he lives there about.*

A'paitsikina an. *Weasel-moccasin*, a man's name. [551]

apaitsixta- *to meditate* : nitápaitsixt *I meditate*, ápaitsixtau *he meditates.*

apaitsixtani in. *meditation.*

apakaipuyi- *to stand about in great number* : eini ómoχtapakaipuyixp *where the buffalo were standing about in great number.*

apakiisini in. *moving camp.*

Apákotuyi (-iua) an. *Flat-tail*, a man's name, obv. -i(i). [551]

apaχki- (apaiaχki-) *to stir* (used of the boiling, the fire, etc.) : nitapáχkiàki, nitapaiáχkiàki *I stir*, apáχkiàkiu, apaiáχkiàkiu *he stirs*, nitapáχkixp, nitapaiáχkixp *I stir it*, apáχkim, apaiáχkim *he stirs it.*

A [Erratum: Read apáipisokàsimi (instead of: apáipisakàsimi).
Cf. corrigenda sheet, Cat. 128, p. 379 -- Analyst]

192 **apaχp-** *to brush* v. paχp- *to brush.*

apaχsaχk- *to scrape the moisture out (of a hide)*: itâpaχsàχkiuaiks *then they began to scrape the moisture out of them* (an.).

-apanasi- *to turn into blood, to have blood on it*: mâtàksapanasiua kostúmi *there will be no blood about your body* (lit. *your body will not be turned into blood*); annâm ksikunistauαm pinâpanàs *that that white buffalo-calf may have no blood on it.* — Cf. aâpani.[A]

apat- *behind, back* v. apαt- (same meaning).

âpatàikim an. or in. ? *fishing-outfit.*

apatapiksistsii- *to scuffle*: nitâpatapiksistsii *I scuffle*, âpatapiksistsiiu *he scuffles*; otâpatapiksistsisau *when they scuffled.* — Cf. apauatapiksistsii-.

apataupi- *to sit behind*: nitapatàupi *I sit behind*, apatâupiu *he sits behind.*

apato- *to go behind, to be the last one*: âpatò *he is behind*; ninitapàtau *I was the last one (of all the people on horseback).* — Cf. apαt-, apαtóχtsi.

apatokakiosi- *to look back*: âuapatokakiosinai *he* (4 p.) *was looking back.*

-âpatoχkàtsists in. pl. *hindlegs*, otâpatoχkàtsists *his (its) hindlegs.*

[551] **Apátsi** (Apâtsiua) an. *White-Brave*, pl. Apâtsiks: amóksi apátsiau *there were (two) White-Braves.* — Cf. Mâtsiks.

apatsim- *to care for* (an.): nitâpatsimau *I care for him*, âpatsimiu *he cares for him*; nâχksistsαmsâuχtapatsimàua[B] *it will be since a long time past that I did not care for them* (an.).

apatskim- *to knock back somebody's face*: itsitâuapatskimiuaie (itauâpatskimiuàie) *then he knocked (the bob-cat's) face back (against a rock).*

apau- (-opau-) *to give a point*: apâukit tókskaie *give me one point*; napi, noχkopâukit nâtòkai *partner, give me two points.* — Cf. -opau- *to pay.*

-apau- *to walk around* v. -apo *to travel, to walk about.*

apauaipi- *to walk about*: ikaitsapàuaipiiau *they there walked about already.*

apauaki- *to go about to hunt the buffalo*: nitâpàuàki *I go about to hunt the buffalo*, âpàuàkiu *he goes about to hunt the buffalo.*

apauanatsim- *to talk and cry about*: otápauànatsimmaχs omim initâiim, òmaχpatómi *how she talked and cried about the one that was killed, her side-husband.*

apauani- *to fly about*: nitâpauani *I fly about*, âpauaniu *he flies about.*

apauapiksi- *to shake about*: nitâpauapiksistaki *I shake about*, âpauapiksistakiu *he shakes about*; nitápauapiksistau *I shake him about*, ápauapiksistsiu *he shakes him about*; nitâpauapiksixp *I shake it about*, âpauapiksim *he shakes it about.*

apauatapiksistsii- *to scuffle*: nitâpauatapiksistsii *I scuffle*, âpauatapiksistsiiu *he scuffles*; nitâpauatapiksistsimmau *I scuffle with him*, âpauatapiksistsimmiu *he scuffles with him.* — Cf. apatapiksistsii-.

A [Addendum: Between -apanasi- and apat- insert: -apanoχsi- to close one's eyes v. sub anaukapanoχsi-. Cf. corrigenda sheet, Cat. 128, p. 379 -- Analyst]

B Erratum: Read: náχksistsαmsàuχtapatsimàua. Cf. corrigenda sheet, Cat. 128, p. 379 -- Analyst

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apauatsima- *to go about to invite*: nitápauatsim *I go about to invite*, ápauatsimau *he goes about to invite.* 192

apauauaχka- *to walk about*: nitâpauauaχk *I walk about*, âpauauaχkau *he walks about*; tsá kanistápitsinapauàuaχkaχpa apí'siks *how did you come to walk about among the wolves.*

apauauatotsi- *to move and camp about*: âpauauatotsiu *he moves and camps about*; ki annóχk ámoχk mistákists nitsitâpauauatots *but now this time I was moving about in the mountains*; nepûsi nitâpauauatòtsiu *in summer* (*the people*) *moved about*; itắχpokyapauauatotsiu, eini ómoχtapakaièpi *then* (*the people*) *moved about that way, where there were many buffalo about.*

apauauatotsipi- *to make move camp about*: ki ánnimaie itâpauauatotsìpiu ákai-Pekáni *and from that time he made the ancient Peigans move camp about* (that means: *he was their leader while they were moving*).

apauaukapin- *to coil up*: itâpauaukapìnim osákopstànists *then* (*the people*) *began to coil up the ropes attached to the travois.*

apauauki- *to move camp about*: âikakitomautapauàukiu (*the tribe*) *would move camp about there just a little.*

apauaupi- *to move sitting*: sotámikakitàpauaupìnai *then she* (4 p.) *could move only sitting.*

apaukakiosi- *to look about over the country*: nitâpaukakiòsi *I look about over the country*, âpaukakiòsiu *he looks about over the country.*

apaukasi- *to catch about*: ákitapàukasiu *then he will be trying to catch something about.*

apáuki (apâuk) in. *flint, flint-knife*, pl. apâukists; otoânni apâuki *his flint-knife.*

apaukskasi- *to run about*: nitâpaukskàsi *I run about*, âpaukskàsiu *he runs about.*

apauχpatskotsi- *to crowd each other about*: itápauχpatskotsiu *then* (*the people*) *crowded one another about*; itắχkanaiapâχpàtskotsiu *then all the people crowded each other about.*

apaumaχka- v. **apomaχka-**.

apaupi- *to stay about*: nitápàupi *I stay about*, âpàupiu *he stays about.*

apaut- *to work* v. **apot-**.

apautapin- *to lead about*: kákoχkitàpautapìnoki *you might lead me about.*

apautoâχka- (apautooχka-) *to look about for one's horses* v. **autoâχka-**.

apautsi- *to swim about*: nitapáuts *I swim about*, apâutsim *he swims about.*

apautsima- *to take things one needs*: nitapàutsim *I prepare to take things with me*, apâutsimau *he prepares to take things with him.*

A'pautsisapoyi an. *Looking-for-a-smoke*, a man's name. [551]

apauyapsi- *to get food*: ánnistsiaie noχkitâpauyàpsiu *from those* (*stones*) (*the people*) *got their food.*

apauyi- *to shoot about*: imitâiks ápàuyiau *they shot about at the dogs.*

apaki- v. **-opaki-**.

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192 **A'påχsoyis** an. *Weasel-tail*, a man's name (Blood Indian).

[551] **åpåχsoyisokàsimi** in. *weasel-skin coat*, pl. åpåχsoyisokàsists (lit. *weasel-tail-coat*).

apek- v. apik-.

A'pekaiàke (-àkeua) an. *woman belonging to the Skunks*, pl. -àkeks. — It occurs also as a personal name: *Skunk-woman*.

åpèkaii (åpèkaiiua) an. *skunk*, obv. åpèkaii(i), pl. åpèkaiiks (*white-striped back*).

A'pekaiīkoån an. *man belonging to the Skunks*, pl. -koaiks.

A'pèkaiiks an. pl. *Skunks*, a Peigan band.

apekam- *to turn loose*: nisótamapèkamau *then I turned* (*my horse*) *loose*.

apékoχkiniks an. pl. *rotten roseberries* (lit. *scabby roseberries*).

A'pekoχkùminimàu (-mà, -màua) an. *Round-cut-scabby-robe*, the hero of an ancient tale, obv. -mài(i).

-apepuyi- v. napepuyi-.

api (apiua) an. *white horse, white cow*, obv. api(i), pl. apiks.

api- *to roll*: nitåpimau *I roll him*, åpimiu *he rolls him*; nitåpistoχp *I roll it*, åpistom *he rolls it*.

api- *to sit, to stay* v. epi-.

-api *old man, old animal* v. nåpi (same meaning).

-api *lying about*: ìksisakápiu *the meat about the camp*; máksiniapi *the carcases about*.

-api- *to see*: nitåiàpi, nitsàpi *I see*, åiàpiu *he sees*.

-api- *English* v. napi- *English*.

apiåiksini (-åiksiniua) an. *white pig*, obv. -åiksini(i), pl. -åiksiniks.

-åpiàke *white woman* v. nåpiàke.

-apiats- *to make one see*: nitåiàpiatsau, nitsàpiatsau *I make him see*.

apiauyika- (apioyika-) *to get food*: nitsitapyoyikokinan *they went to get food for us* (excl.); skunatåpsatòm otåpioyekànists *he was strong whenever he went out to get something to eat*. Here belongs: matăχketsi apiåuyikaiàu (the text has aipåuyikaiàu) *they would find the other trees* (*to eat*).

apiin- *to shelter*: nitåuapiinau *I shelter him*, åuapiiniu *he shelters him*.

apik- (apiks-), apek- (apeks-) *scabby*: apikskéini *scabby buffalo-cow*; apiksistamik *scabby buffalo-bull*; A'pekoχkùminimàu *Round-cut-scabby-robe*; noχkitåpapikanitsinomòkit *please, make me a pair of scabby moccasins*; ånistàpekànindminai (*her robe*) (4 p.) *looked as if it were scabby*. — Cf. åpikimiu, åpiksiu *he has eruption*.

-apikanitsin- *scabby moccasin* v. -apikanitsinomo-.

-apikanitsinomo- *to make scabby moccasins for somebody else*: noχkitåpapikanitsinomòkit *please, make me a pair of scabby moccasins*.

apikétoki (-kétokiua) an. *white prairie-chicken*, obv. -kétoki(i), pl. -kétokiks.

apikiaki- *to trap about*: nitapikiàki *I trap about*, apikiàkiu *he traps about*.

apikiàkisini in. *trapping about*, pl. apikiàkisists.

apíkiåχsàtsis in. *bed-stick*, pl. apikiåχsàtsists; apikiåχsàtsisik ânnistsikaie ixtāχkitò *he walked along on top of the bed-sticks.* 192

ápikimiu (an.) *he has eruption* (of an animal). — Cf. **apik-** *scabby* and **ápiksiu** *he has eruption* (of a person).

Apíkitapi (-tapiua) an. *Scabby-man*, a man's name, obv. -tapi(i). [551]

apíkoăn an. *white colt*, pl. apikoaiks.

-ápikoăn (-ápiekoăn) *white man* v. **nâpikoăn**.

-ápikoanàsi- v. **nâpikoanàsi-**.

apiksi- *to throw* v. **-piksi-** *to throw.*

apiksi- *to run off* v. **-piks-** *to run off.*

apíksini in. *eruption, small-pox.*

apiksistɑmik (-stɑmika) an. *scabby buffalo-bull*, obv. -stɑmik(i), pl. -stɑmikiks.

Apiksistsimake (-akeua) an. *Glass-woman*, a woman's name, obv. -ake(i). [551]

ápiksiu (an.) *he has eruption* (of a person). — Cf. **apik-** *scabby* and **ápikimiu.**

apíkskéini (-skéiniua) an. *scabby buffalo-cow*, obv. -skéini(i), pl. -skéiniks.

apikskima- (apaikskima-) *to shoot about*: stsíkists (ni)-sauâpikskimàin *other times I do not go shooting about*; kétokiks nimâtapaikskìmataiau *I also go shooting about prairie-chickens.*

apixk- (apixkaχt-) *to give away*: mátakapixkàuaiks *I shall not give them* (an.) *away*; otsistapàpixkaχtoχsaie *when he gave it away.* — Cf. **apaixk-.**

apíxkan-okòa in. *tent*, pl. apixkan-okòaists; nitopixkan-okòa *my tent.* Not used of the Indian lodges.

apíxkan-okoài-istsistsis in. *tent-pole*, pl. -istsistsists. Not used of the lodge-poles of an Indian lodge.

apima- *to make a shelter*: nitâuapim *I make a shelter*, âuapimau *he makes a shelter.* — Cf. **apiomo-.**

apimani in. *shelter*, pl. apimanists.

-apimiotas- v. **nâpim.**

apin- *to catch about*: nitsitaumatapàpinɑki *then I begin to catch about* (*some grass-hoppers*).

Apinákake (-akeua) an. *Morning-woman*, a woman's name, obv. -ake(i). [551]

apinako *it is morning*; âumatapiapinàko *it begins to be morning, towards morning*; nânauâuapinako *finally it was morning.*

Apinákuipitau (-pitaua) an. *Morning-eagle*, a man's name, obv. -pitai(i). [551]

apinákuisistsi (-sistsiua) an. *snow-bird*, obv. -sistsi(i), pl. -sistsiks (*morning-bird*).

apinakumi- *to have morning*: matâpiua âkoχtsitauapinakumiu *the people will have morning from* (*it*); nitsitauapinakûmixpinan *then we* (excl.) *have morning*; kâχkitotsàpinakumis *that you may be close by in the morning* (prop. *that you may have morning close by*).

192 **apinákus** (apinákuis) *to-morrow, in the morning.*

apinákuyi *next morning, in the morning.*

● [551] **Apinákuyisepisto** (-toa) an. *Morning-owl,* a man's name, obv. -sepistoi (Blood Indian).

apinákuyisistsi v. apinákuisistsi.

Apinákuyisistsi (-tsiua) an. *Morning-bird,* a man's name, obv. -tsi(i) (Blood Indian).

apinákwis (apinákuis) v. apinákus.

apini- *albino,* ápinisiu *he is an albino.* — ápinyaukèkinixk *because she had an albino-breast.*

-apini- *eyes*: sikápiniu *he has black eyes*; áitskàpiniau *they had dusty eyes*; nit*á*stsàpini *I have eye-ache*; ânaukapinìu *he was one-eyed*; ákspapiniu (ákspapiniu) *he has sore eyes*; nitáisekaχkapiniàpiks *I am winking (throwing my eyes)*; áp*a*sàpinioχsiu (áp*a*sàpiniuχsiu) *he was wiping about his eyes*: amó oápsp mistsii ixt*á*stsapinisìuaie *he burned the eye with the stick*; otsit*a*sksapiniokàiks *they* (4 p.) *threw dust in his eyes*; aitsikaχpoapinisìnai *she* (4 p.) *had her eyes swollen with crying.*

ápinìkimi an. *whiteberry,* pl. ápinìkimiks.

apinimàtsi an. or in. ? *root(s)*: ánnimaie ákitoχkònimau apinimàtsi *there he would find roots.*

ápinyaukèkinixk *because she had an albino-breast.*

apiómita v. apyómita.

apiomo- *to make a shelter for*: nitauápiomoau *I make a shelter for him*; auápiomoyiu *he makes a shelter for him*; ki apinákuyi nitsitápaiakapiomo*a*nan (the text has nitsitápaiakapiopomo*a*nan, which we suspect to be wrong) *and next morning we* (excl.) *began to make a shelter for him.* — Cf. apima-.

apiopomo- v. apiomo-.

ápioyekàni in. *getting food*: skunatápsatòm otápioyekànists *he was strong whenever he went out to get something to eat.*

apioyika- (apioyeka-) v. apiauyika-.

-apipi- *to take along*: nitapipiau *I take him along,* -apìpiu *he takes him along*; itapipiu, áitapìpiu *he then took him along.*

ápipitsko *it dries up* (of leaves).

apìs (-opis) an. *rope,* pl. apiks (-opiks); nitópim *my rope,* otópim *his rope*; ánniaie nitsitoχkokiàu àpi *then they gave me a rope*; nistóa nimátopìmixp *I myself had no rope.*

-apí's- *wolf, coyote*: nitápi'sauakimmau *I chase a wolf*; nitápi'sekiàki *I trap a wolf.* — Cf. apí'si.

apisa- (-opisa-, aupisa-) *to boil meat, to have a pot of meat*: áupisau, -opisáu *he boils meat*; áiksistopisàiau *they had done boiling meat*; kimaukòχkoχkopisàχks *what is the cause that you have a pot of meat.*

apisáni in. *pot of meat*; nitópisàni *my pot of meat,* otópisàni *his pot of meat.*

-apí'sauakim- *to chase a wolf* (or *wolves*), *to chase a coyote* (or *coy-*

otes): nitâpi'sauakimmau *I chase a wolf*, itâpi'sauakimmiu *then he chased a wolf*. 192

-api'sekiaki- *to trap a wolf* (or *coyote*), *to trap wolves* (or *coyotes*): nitâpi'sekiàki *I trap a wolf*.

apí'si (apí'siua) an. *wolf, coyote*, obv. api'si(i), pl. api'siks. — Cf. -apí's-.

Apí'sistsi (-tsiua) an. *Carries-the-wolf-on-his-back*, a man's name, obv. [551] -tsi(i).

apí'siuàsi- *to turn into a wolf* (or *coyote*): apí'siuàsiu *turns into a wolf*.

Apí'siyi (-yiua) an. *Wolf-robe*, a mythical chief of the ancient Peigans, the same as Nâpi, obv. -yi(i).

apiskatsima- *to be the sun-dancer*: âkitapiskatsimàu *he will be the sun-dancer*. — Cf. apaiskatsima-.

Apí'somaχkàni an. *Running-wolf*, a man's name (Blood Indian). [551]

apistoksisanopi- (-opistoksisanopi-, aupistoksisanopi-) *to kneel*: nitáupistoksisanòpi *I kneel*, áupistoksisanòpiu, âpistoksisanòpiu *he kneels*; mátsitaiskopistoksisanopiiau *then they go back and kneel down again*.

apistot- *to arrange, to fix up, to make*: nitápistotaki *I arrange, I make*, âpistotakiu *he arranges, he makes*; nitápistotoau *I arrange him, I make him*, âpistotoyiu *he arranges him, he makes him*; nitâpistotsixp *I arrange it, I make it*, âpistotsim *he arranges it, he makes it*; nitâpistotomoau *I arrange for him, I make for him*, âpistotomoyiu *he arranges for him, he makes for him*. — Cf. apaistot-. — Also used for *to give a thrashing*: nitápistotoau *I give him a thrashing*, ápistotoyiu *he gives him a thrashing*; ki ánnyaie nitsitomatapistotoau *and then it was that I began to give him a thrashing*.

âpistotoki (âpistotokiua) an. *Creator, God*, obv. âpistotoki(i).

apistotsi- *to move camp about*: mátatapistotsiuaiks *they did not move camp about again*.

-apistsaki- v. napistsaki-.

apistsi- v. nâpistsi.

apistsiskitsi (apistsiskitsiua) in. *flower, blossom*, pl. apistsiskitsists.

apistut- v. apistot-.

apisuyísiu (an. ?), apisuyiu (in. ?) *is rusty*.

apisúyiu *it is sour*, apisúyipòkò *it tastes sour*. — apisuyiu *is rusty* v. apisuyísiu.

apit- (apits-), -opit- (-opits-), aupit- (aupits-) *from, out of, out of water or fire, ashore*: itsitótapitsisaniua *then she, close to it, said from without ahead*; âkitopitsiniotoyiuaie *from there she would peel* (*the tree*); nitsitsikopitaupiin *she* (4 p.) *sat by herself away* (*from the others*); aupitsiskapataχs *when he was pulled ashore*; ki itopitsiskapataua *and then he was pulled ashore*.

-apit- (-apits-) *up against*. As independent verb: nitsitapitsau omi óχkotoki *I put* (*my gun*) *up against that rock*. As a prefix: íkamitapapitâχpiisi *if* (*the horse-shoe*) *falls against* (*the stake*); omi nepústaut-

192 *about*; ánnistsimaie itótapoχpapokài(i)u *then he was blown about on them* (in.) (that is: *on the birches*); itsitákotapoχpapokàiiuaists *then he was blown about around them* (in.); itsipápokapoχpapokàiop *I was happy, being blown about.*

apoχpatsko- *to run over* (an.): omá ponokâmita itapóχpatskoyiuaie *the horse then ran over him.* — *to tread on*: itauâpoχpàtskoyiuaie *he then would tread on him.* — Cf. apokaχpatsko-.

apoχpatskotsi- *to rush*: ki omá matâpiudm itâpoχpatskòtsiu *and those people then began to rush.*

apoχpauani- (apåχpauani-) *to move about* (*to keep changing posture*), *to struggle about*: nitâpoχpauani *I move about*, âpoχpauaniu *he moves about.*

apoχpi- *to swing*: oχksisisi itâpoχpiuaie otsisiaii *then her hand swung against his nose.* — *to jump about*: mátsitapåχpiiaists *they* (viz. *his legs, hands, and head*) *were jumping about again.*

âpoχsini in. *traveling, walking about*, pl. âpoχsists; ki ánnimaie ixkixtsiu nitâpoχsini *and that was the end of my running around.*

âpoχsoyis v. âpåχsoyis.

apoχtasiuanaat- *to lead along round about*: omi nâpii kâkitsitokapoχtasiuanàakaie *he then was just led along round about through the camp by an old man* (4 p.).

apomaχka- (apaumaχka-) *to run about*: nitâpomaχk *I run about*, âpomaχkau *he runs about*; omiksi ski'miks áiamitapàumaχkaii *the mares just ran loose about.*

apopi- *to be white-headed, to have white* (*grey*) *hair*: âpopiu *he has white* (*grey*) *hair.*

-âpopisini (-âpopsini) in. *having white hair*: otâpopsini *her having white hair* (*because she had white hair*).

[551] **Apósaki** an. *White-back-fat*, a man's name (Blood Indian).

apot- (apaut-) *to work*: nitâpotaki *I work*, âpotakiu *he works*; nitâpotomoau *I work for him*, âpotomoyiu *he works for him*; apâutakìniki *when I was working.*

apot- *to untie* v. apoto-.

âpotaki (âpotakiua) an. *workman*, obv. âpotaki(i), pl. âpotakiks.

âpotaksini in. *work.*

apotaχka- *to go around to get leggings*: áiakàpotaχkàiau *they would go around to get leggings.*

apoto- *to untie, to turn loose* (an.): nitapotoau *I turn him loose*, âpotoyiu *he turns him loose*; nitsitapòtoau nitsitoχkitòpixpa *I then turned loose my saddle-horse*; áikaitsauapotoyiu otâpimiòtàsiks *then* (*the people*) *would not turn loose their male horses any more*; matâpi mâχkitsitsìtsis, âpotoii omiksi pokâiks *if there might be some people who would turn loose those children*; kitâpotoaun anniksisk pokâiks *did you* (pl.) *turn loose those children*; istapótosau *turn them* (an.) *loose.* — apotsi- *to untie* (in.) nitâpòtsixp *I untie it*, âpòtsim *he unties it.* — Cf. pot- *to loose.*

192 **ápskàni** in. *bet*, pl. âpskànists; otâpskanoàuaists *the things they put a bet on.*

apskap- *to pull about*: ki ânniaie âisamàpskapatsiua *and she was a long time pulling that one* (an.) *about.*

àpskí (àpskíua) an. *white-faced horse*, obv. àpski(i), pl. âpskiiks (àpskiks).

apsko- (apaisko-, apasko-) *to chase about, to chase*: nitâpskoau, nitâpaiskoau (nitâpaskoau) *I chase him about*; âpskoyiu, âpaiskoyiu (âpaskoyiu) *he chases him about*; nitsipápokapaskokìn *I was happily chased by him* (4 p.); ki omâ Nâpiua otsitomapskokàie *and then the Old Man was chased by him* (4 p.).

ápskotok in. *white stone.*

ápspini (âpspiniua) an. *goose*, obv. âpspini(i), pl. âpspiniks.

ápssí v. ápssí.

[551] **A'pssùyi** (-yiua) an. *White-whiskers*, a man's name, obv. -yi(i).

apsto- (apaisto-, apasto-) *to beckon, to make signs*: nitâpstò, nitâpaistò, nitápastò *I beckon*, âpstò, âpaistò, âpastò *he beckons*; nitâpstoau, nitâpaistoau, nitâpastoau *I beckon to him*; âpstoyiu, âpaistoyiu, âpastoyiu *he beckons to him*; nitápastòk *he beckons to me*; kimâukapastoksk *why do you beckon to me*; itsíksistuitapastò *then he beckoned at random.* — Cf. apaistuipuyi-.

-apstsi- *to bite loose*: omâ ksináuau itauâpstsim oχkátsi *then the coyote began to bite his leg loose.*

apstsitsikini- *to be bare-footed* (prop. *to have taken one's moccasins off*): nitâpstsitsikini *I am bare-footed*, âpstsitsikiniu *he is bare-footed*; nânauâχkoàpstsitsikinàiinai *finally she* (4 p.) *took her moccasins off.*

-apui- *standing* v. napui- *standing.*

[551] **Apuiâ** an. *Light-face* (i.e. *light-complexioned-face*), a man's name.

apuiâisâkuyi (apuiâisâkuyiua) an. *light-bay horse*, obv. apuiâisâkuyi(i), pl. apuiâisâkuyiks.

-apuiakokiyi- *to put one's lodge up*: itâpuiakokìyiu *then he would put his lodge up.*

-apuiaχkiaki- v. napuiaχkiaki-.

apuiími (apuiimiua) an. *light-colored animal, light-colored cow*, obv. apuiimi(i), pl. apuiimiks.

[551] **A'puiotòki** (we suppose this to be the correct form) an. *Yellow-kidney*, a man's name.

apuiótsimi (apuiótsimiua) an. *light sorrel horse*, obv. apuiótsimi(i), pl. apuiótsimiks.

apúyixkiniu *he has brown hair.*

apuyíxkinsini in. *brown hair.*

apyómita (apyómitàua) an. *white dog*, obv. apyómitai(i), pl. apyómitaiks.

[551] **Apyómita** an. *White-dog*, a man's name, obv. -ómitai(i).

apyoyika- v. apiauyika-.

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192 **asétaχtàmiskàni** in. *ditch, canal,* pl. asétaχtàmiskànists.

asétsiksim an. *cottonwood-tree,* pl. asétsiksimiks (*small tree*).

asétsiksko (-kui, -kuyi) in. *cottonwood-trees* (collective), pl. asétsiksku-ists.

-ási *eatable root* v. mási, ómaχkási.

asikín an. *dry hide* (*dry buffalo-hide*), pl. asíkiks.

Asiná (Asinâua) an. *Cree tribe, Sioux tribe,* obv. Asinâi(i).

[551] **Asinâikoăn** an. *Cree Indian, Sioux Indian,* pl. Asinâikoaiks.

Asinâikoăn (-koăna) an. *Cree,* a man's personal name, obv. -koăn(i).

Asinâke (-âkeua) an. *Cree woman, Sioux woman,* pl. Asinâkeks. — Cf. àχkitsisinákeiop.

asinokâmita (asinokâmitaua) an. *young horse,* obv. asinokâmitai(i), pl. asinokâmitaiks.

asipís in. *sinew, muscle,* pl. asipists.

asitápi (asitâpiua) an. *young person, young man* (*married or unmarried*), obv. asitâpi(i), pl. asitápiks.

[551] **A'sima** an. *Arthur.* obv. A'si(i).

aso- (so-) *covering,* e.g. in asótoăn (sótoăn) *knife-scabbard,* soksistsiko *cloud.*

asóaists in. pl. *egg-shells.*

-[551] **Asoiátsima** an. *Side-bag,* a man's name. There remain some doubts about the correct form of this name.

asóisàtsis in. *berry-bag,* pl. asóisàtsists (we suppose the true form of the word is asóisàtsis, not aisóisàtsis, as it occurs once in the texts): osóisatsauaists *their berry-bags.*

asok- *across one another*: itauâsokòmaχkaup *then we* (incl.) *were running across one another*: annóχk tâupokasokòpimanàniau *now we* (excl.) *are mixed up with them* (*across one another with them*). — Cf. -asoko-.

asókaiis (-isókaiis) in. *trunk* (*box*), pl. asókaiists (-isókaiists).

asókàsimi v. sókàsimi.

-asoko- *to go across one another*: âistamauasokòyiau âuatsimàiks *then inviters would go across one another.* — Cf. asok-.

asokomaχka- *to run across one another*: itauâsokòmaχkaup *then we* (incl.) *were running across one another.*

asoksistsikò v. soksistsiko.

asóχk an. *small bucket, small pail,* pl. asóχkiks.

asoχkyâio (asoχkyâioa) an. *young bear,* obv. asoχkyâioi, pl. asoχkyâioiks.

asómaχkstòki (asómaχkstòkiua) an. *young mule,* obv. asómaχkstòki(i), pl. asómaχkstòkiks.

asópàtsis in. *seat,* pl. asópatsists; nisópàtsis *my seat.*

[551] **A'sotàua** an. *Shot-from-both-sides,* a man's name (Blood Indian). We are not sure about the correct form of this name.

asótoăn in. *knife-scabbard,* pl. asótoaists.

asotoχpatsapsi- *to be half-crazy*: kitásotoχpatsàps *you are half-crazy.*

asótsimàni in. *parfleche,* pl. asótsimànists.

192 **áuakàsiotokis** an. (also in. ?) *antelope-hide*, pl. áuakàsiotokiks (also -kists ?).

áuakasipokà (-pokàua) an. *young antelope*, obv. -pokài(i), pl. -pokàiks (*antelope-child*).

-áuakàsisko- *antelopes* (collective) : tsistapapauauakàsiskoχs *from* (*that one*) *there will be more antelopes about in the future.*

áuakasiuàsi- *to turn into an antelope*: áuakasiuàsiu *turns into an antelope.*

áuàki (áuàkiua) an. *buffalo-leader* (*the man who leads the buffalo to make them jump off the bank*), obv. áuàki(i), pl. áuàkiks.

anaki- *to lead the buffalo to make them jump off the bank, to hunt the buffalo*: nitáuàki *I lead the buffalo, I hunt the buffalo*, áuàkiu *he leads the buffalo, he hunts the buffalo*; aχkunápàuakiòp *let us* (incl.) *go about and hunt the buffalo*; áutapàuàkiua *he came back from hunting the buffalo*; ixkanáutapàuakiau *all came back from hunting the buffalo.*

[551] **A'uàkima** an. *After-buffalo* (lit. *Chasing*), a man's name, obv. -mai(i).

auakima- *to chase*: nitáuàkim *I chase*, áuàkimau *he chases*; nitáuakimatau *I chase him*, áuakimatsiu *he chases him.*

áuakimàni in. *chase*, pl. áuakimànists.

áuàkisini in. *leading the buffalo to make them jump off the bank*: sakóoχtsim otáuaksini *later on his leading the buffalo* (that means: *now comes the story of his leading the buffalo*).

auako- *to chase*: nitáuakoau *I chase him*, áuakoyiu *he chases him*; itsipáuakoyiuaie *he then got up and ran after him.*

auaksikaki- *to bend the leg*: nitáuaksikàki *I bend my leg*, áuaksikakiu *he bends his leg.*

auaksikinistsaki- *to bend the arm*: nitáuaksikinistsàki *I bend my arm*, áuaksikinistsakiu *he bends his arm.*

auakuist- *to cause to flow*: nitáuakûistoχp *I cause it to flow*, áuakûistom *he causes it to flow.*

áuakuyiu *it flows.*

auaχkap- *to pull on the string*: mátsitaumatapauaχkapàtsimau *then* (*the people*) *began to pull* (*the hide*) *again on the string*; itauáχkapitsiuaie (probably misheard for itauáχkapatsiuaie) *then* (*the people*) *pulled* (*the hide*) *on a string*; itáuaχkapatômiauaists *then they pulled them* (*the hides*, here inanimate) *on the string.*

auaχkáutsianistapists in. pl. *things that belong to war*; itstsii auaχkáutsianistapists *they are things that belong to war.*

auaχkautsii- *to be a warrior, to have a fight*: nitáuauaχkautsii *I am a warrior*, áuauaχkautsiiu *he is a warrior*, áuauaχkautsiiau *they are at war*; itáuauaχkautsiiau *then they had a fight*; itáiksistauaχkautsiiau *then they quit having a fight*; áuaχkautsimiau Pinápisinài *they had a fight with the Sioux*; itáuauaχkáutsimiuaie *then* (*the people*) *had a fight with* (*the pursuing enemy*); áistamauauaχkautsim ksistsikûs *then* (*the people*) *continued to have a fight during the day.*

192 **auat-** (auats-), auαt- (auαts-) *self*: auátapàuatok *eat* (pl.) *them yourselves*; ksaχkûm auátoχpatskoχs *that the earth herself was shaking*; itomâtapauàtapiksistsiu *then he began to rattle with them* (an.).

auat- *to move* (whether or not remaining on the same spot): âuauàtsinam omâχk *that one is moving*; ixtsâuauatstsiua *therefore he does not move*; mâtsikakauatstsiuatsiksinai (mâtauatstsiuatsiksinai) *she* (4 p.) *did not move at all*; nâtokai mâtsikakitauatamiuatsaiks *the second time* (*he shot*) *they did not seem to be moving*; mâtsikakoχkotauatsipuyiuatsiks *he could not move*; annó itâipuyòpi pinoatâtot *do not move from this place where we* (incl.) *stand.*

auat- (iuat-) *to eat* v. auyi- *to eat.*

auatako- *to go round*: otsítauatakoyiixp *where* (*the water*) *goes round.*

âuatakoyìu in. *whirlpool.*

auatami- v. auat- *to move.*

auatapiksi- (auαtapiksi-) *to shake, to swing, to rock*: nitauátapiksi *I shake*, auátapiksiu *he shakes*; nitâuauatapiksistaki *I shake*, âuauatapiksistakiu *he shakes*; nitauátapiksistau, nitâuauatapiksistau *I shake him*, auátapiksistsiu, âuauatapiksistsiu *he shakes him*; itomâtapauàtapiksistsiu *then he began to shake them* (an.) (viz. *the hoofs*); mâtsikakauatapiksistsiuatsiksaie *he did not shake* (*the pine-tree*) *anyway*; nitauátapiksixp, nitâuauatapiksixp *I shake it*, auátapiksim, âuauatapiksim *he shakes it*; oχtókistsaii itauâtapiksìminai *then he* (4 p.) *shook his ears*; nitâuauatapiksistomoau *I shake for him*, âuauatapiksistomoyiu *he shakes for him*. — Cf. auatatapiksi-.

auatatapiksi- *to shake*: nitauatatapiksistsiuaie *he just shook* (*that cottonwood-tree*). — Cf. auatapiksi-.

auataupi- *to move about in a sitting position*: nitsitsinoain, otauâtaupis *then I saw* (*that rock*) *that it moved about.*

[551] **A'uatâχtsaipiàke** (-àkeua) an. *Charging-with-his-own-woman*, a woman's name, obv. -àke(i).

A'uatâχtsimake (-akeua) an. *Stabbing-him-with-his-own-knife-woman*, obv. -ake(i).

A'uatâχtsiso (-soa) an. *Cuts-with-his-own*, a woman's name, obv. -soi (Blood Indian).

auatoχkyauani- *to shake the head*: skâtamipistsikauàuatoχkyauaniu *then he was shaking his head a little*; namóχkoχtsipstauauatoχkyàuanit (kakóχkoχtsipstàuauatoχkyàuanit) *just put your head in and shake it.*

auatoχkyoχsi- *to shake the head*: omá Nâpiua istsitsâiikauatoχkyòχsiu *at first the Old Man shook his head hard.*

auatoχpi- *to swing*: otsisaii itsikipaiaiekauatoχpiuàie *then she feigned her hand to be swinging hard.*

auatoχt- *to taste*: nitâuatoχtsixp *I taste it*, âuatoχtsim *he tastes it.*

âuatsàpsi (âuatsàpsiua) an. *lunatic*, obv. âuatsàpsi(i), pl. âuatsàpsiks.

âuatsi (âuatsiua) an. *drunkard*, obv. âuatsi(i), pl. âuatsiks.

auatsimaχka- *to dig a hole*: nitâuatsimàχk *I dig a hole*, âuatsimaχkau

auoat- *to pass by*: áuoatsiu *he passes by him.*

-auoχt- *to exchange*: sotámauoχtòmiauaie otsists *they then exchanged her arms* (prop. *her hands*).

auotaχkat- *to use as a shield*: omi maiái áuauotaχkatsiu *he used his robe as a shield.*

áuotàni in. *shield*, pl. áuotânists.

auótanòkitsis (auotánokitsis) an. *finger-nail, toe-nail*, pl. auótanòkitsiks (auotánokitsiks) (*shield-finger*).

A'uotanyake (-akeua) an. *Shield-woman*, a woman's name, obv. -ake(i). [551]

aup- *about*. Only in a few places instead of (misheard for?) *ap-*: stémitapaupauaχkaiiauaists *then they went about towards them* (in.); âχkunoχpokàupoχsoaupa *let us* (incl.) *go together to look for my wife.*

aup- *with*: áupixtatsikiotsimaie *he swam to the middle with* (*him*); áupitsipìmaie *she then entered with* (*it*); nitáksikaupinikipainapistai *I shall feign to dive down stream with* (*him*). — Cf. aupok-.

aupaki- v. -opaki-.

aupaχkimiksaki- *to till* (*the ground*): nitâupaχkimiksaki *I till*, áupaχkimiksakin *he tills.*

aupaχkimin- *to plough, to till*: nitâupaχkiminaki *I plough*, áupaχkiminakiu *he ploughs*; nitâupaχkiminixp *I plough it*, áupaχkiminim *he ploughs it.*

áupaχkiminaki (áupaχkiminakiua) an. *ploughman, tiller*, pl. áupaχkiminakiks.

áupaχkiminakisini in. *ploughing, tilling.*

aupaso- *to yawn*: nitâupasò *I yawn*, áupasò *he yawns.*

aupat- *to sit for*: omistsim otápskanòàuaists áupàtsimiau *they sat for the things they put a bet on.*

áupɑmò v. -opɑmo.

-aupɑskuyin- v. -apɑskoyin-.

aupi- *to sit, to stay*: v. epi-.

-aupi *brains, head* (*hair*) v. -opi (same meaning).

aupiksat- *to soak*: itâupiksatòmiau *then they soaked them* (in.) (i.e. *the hides*).

aupixkat- (-opixkat-) *to oil with brains and liver, to rub with brains*: nitâupixkatau *I rub him with brains*, áupixkatsiu *he rubs him with brains*; nitâupixkatoχp *I rub it with brains*, áupixkatòm *he rubs it with brains*; itâupixkatsiuaiks *then they oiled them* (an.) *with the brains and the liver*; áiksistapaupixkatòmiauaists *they had done oiling them* (in.) *with the brains and the liver.* — Cf. -opixkat- *brains and liver.*

áupixtɑtsikiotsimaie *he swam to the middle with* (*him*).

aupimiskaupi- (-opimiskaupi-) *to make ropes*: ixtâupimiskàupiau *with them it was they made ropes.*

aupinomo- *to doctor* (by applying medicine): nitâupìnomoau *I doctor him*, áupìnomoyiu *he doctors him.*

aupipi- *to enter with*: nitâupìpi *I enter with*, áupipim *he enters with.*

aupisa- v. apisa-.

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a- *in the act of*; *usually*; *repeatedly*; monophthongization of ai-. 192

ak- (*akai-*, *akau-*), -k- (-kai-, -kau-) *already*: ánni ákaitaupit *be already seated there for a moment*; akã̈χtuitsiu omi piskâni *the corral is full already*; ákaitaiksistsauyiau *they had already done eating*; ákainim *he had seen it already*: ákatoχkoχkemìnai *he* (4 p.) *has got another wife already*; ákauksikìnakìminai *she* (4 p.) *had already turned into bones*; omíksi okósiks ákauomaχksìmiau *those children of his had already got big*; nikâinitàman *we* (excl.) *have killed her already*; okâipistsimòk *she was alreadg suspected by him* (4 p.); kikâiaksisai *you are left-handed now* (*already*); nikâuaitskàsi *I have done fighting* (*I have fought already*), nikâuto *I have come already*; kikâtoχkoχkemi *you have got another wife*. Initial k- (kai-, kau-) is rare: kaiiksipixtsiau *they went alrzady very far off*. — In some cases *ak-* is used for *old*, e.g. ákauyis *old lodge*; ákòmaχkâmita *old horse*. — Cf. *akai- former, ancient*, ákauχta, and ik- *already*.

ak- *round* v. ak- *round*.

akai- *former, ancient*: ákaitaplua, ákai-Pekàniua *the ancient people, the ancient Peigan tribe*; ákaiòmi *her former husband*. — Cf. ak- (*akai-*, *akau-*). [601]

akaiapi- (-kaiapi) *to be old already* (used of men and animals, not of women): nikâiàpi *I am old already*, ákaiàpiu *he is old already*.

-akaii- *to have a partner*: itoχkákaiiu *he then had a partner*.

ákaiinau (-inaua) an. *patriarch*, obv. -inai(i), pl. -inaiks (lit. *man or chief of ancient times*).

ákaiiniu *he is dead*.

A'kaina an. *Old-chief* (lit. *former chief, ancient chief*), a man's name, obv. -nai(i). [551]

ákaiksisápitsàpiu *he is a quick* (*active*) *old man*.

ákaiòmi an. *her former husband*.

ákaipisksini in. *old corralling-place*.

ákaiponitaaikaiplop in. *the old station*.

ákaisauoχsoχkim píksiks otsitsipoχkspi (*the people*) *were already near* (*the places*), *where the fowl changed their feathers*.

ákaisiksiniu *it is broken* (*by accident*?) (e.g. nitoχkâksàkin *my axe*).

ákaisiu *is old*, used of all kinds of animate and inanimate things, but not of animals.

ákaisoatsistsisaapàyi *they gave orders already not to go about*.

ákaitapi (*ákaitaplua*) an. *the ancient people*. — Cf. -ikaitapi-.

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aksíksi- v. **iksiksi-**.

aksín in. (*standing*) *bed*, pl. aksists; nitóksin *my bed*.

-aksini- v. **-aksini-**.

-áksiststàni in. *round smoothed stone*: otáksiststàni *his round smoothed stone*.

ákskisini v. **àkskisini**.

akspani- *to paint*: nitakspànixp *I paint it*, akspánim *he paints it*. — Cf. **aukspani-**.

akspiápiniuan in. *molasses*.

akspíkainàma v. **aukspikainàma**.

ákspixkimikò (-kui, -kuyi) in. *clay*, pl. ákspixkimíkuists.

àkssis in. (?) *fat of the guts* (*round fat*).

aχk- *home* v. **aχk-** *home*.

aχk- (modal prefix) v. **aχk-** (modal prefix).

-aχp- *with* v. **ixp-**.

-aχpistap- v. **ixpistap-**.

aχs- *behind* v. **oχs-**.

aχs- *good* v. **aχs-**.

-aχt- *from, along*, etc., v. **ixt-**.

aχtsiu- (aχtso-, etc.) v. **aχtsiu-**.

-am- (-am-) *to be offended*: áiamsiu *he is offended*; ótaiamitaksau *because they were offended*.

-am- *only, just*, v. **nam-**.

amistsiixt- *to lacerate*: nitámistsiixtau *I lacerate him*, ámistsiixtsiu *he lacerates him*.

-amit- v. **amit-**.

amitstsi- (amitstsi- ?): nitsitamitstsixpinan kaχtominaiks, nistóa ki Imitaikoàn *we* (excl.) *are the only war-chiefs, myself and Little-dog*.

amm- *to invite* v. **am-** (same meaning).

ammi- *to be the one* v. **ami-** (same meaning).

amoχsi v. **amoχso-**.

amoχso- v. **amoχso-**.

amsika- v. **imsika-**.

-amskap- v. **amiskap-**.

an- *now* v. **an-** *now*.

an- *long* v. **ain-** *long*.

an- *down* v. **ain-** *down*.

-anata- (aunata-) *to dig*: àkitànataiau paχtsikakaχtànai *they would dig for false-roots*; aunatáiin *he* (4 p.) *was digging*.

anet- v. **anit-**.

ani- v. **aini-**.

A'nik (A'nika) an. *Alex*.

-aniχkau v. **àunixkau**.

anipistoχkito- *to fart down at* (an.): itánipistoχkitoyiauaie *then they began to fart down at him*.

αskaiskinausi- *to shriek*: nitáskaiskinausi *I shriek*, áskaiskinausiu *he shrieks*. 192

-αskak- (-αskaks-) *to consent*: áskâkaniu *he consents*; mâtαskaksoôa *she did not consent to go in* (*to the water*); mâtαskâksipuauats *she would not get up*; mâtαskaksapiksisàua (*the buffalo-herd*) *would not run in*; mâtαskaksauatom *he did not consent to eat them* (in.); mâtαskâkspummoyiuaiksaie *they did not want to help him*. — *to be able*: mâtαskakatsistotoyiuats *she could not persuade her*; mâtαskaksipokakiuats *he could not wake up*.

αskâkani- *to accept* (e.g. *a lover*): nitαskâkàni *I accept*, αskâkaniu *he* (*she*) *accepts*; nitαskákanistau *I accept him* (*her*), αskâkanistsiu *he* (*she*) *accepts her* (*him*); mâtαskàkaniuatsiks *he did not accept her*, nitûmaisauαskàkanik *he [illegible]fused to accept me*.

áskàkχko (-kui, -kuyi) in. *short-backed butte*: nitanistsinatsiau ânni áskàkχkuyi *they looked like a short-backed butte*.

αskimán an. *steel*, pl. αskimâniks.

αskimat- *to sharpen*: nitáskimatau *I sharpen him*, áskimatsiu *he sharpens him*.

αsksin- = aisksin- v. **-isksin-** *to know*.

αsksinimats- v. **isksinimats-**.

ásksinimatstaki (ásksinimatstakiua) an. *teacher*, obv. ásksinimatstaki(i), pl. ásksinimatstakiks.

αskχs- (aiskχs-), αskχsai- (aiskχsai-), αskχsau- (aiskχsau-) *always*: ânnaχkaie αskχsâipiskiu *those were the people that were always corralling*; áskχsaikoanimiuaie *she is always playing with him*; áskχsαstaiinai *he* (4 p.) *was always thinking*; áskχsauàsainiu *he always cried*; áskχsaisotau anistsiksistsikuists *it always rains every day*; nitáskχsâχkitopi *I always ride on horseback*; nimâtαskχsauotsisixpa *I am not always smoking*.

A'skχsâinixki (-kiua) an. *Always-singing*, a woman's name, obv. -ki(i). [551]

áskχsotapanauakèkauaniuaie *he was always rolling about on his back*.

áskôkinau v. **âiskôkinau**.

αsksαmm- *to watch* (an.) mâχkαsksαmmoχsàua kanâitapi *that they should watch all the people*.

αsksk- *to measure* (of length): nitásksksaki *I measure*, ásksksakiu *he measures*; nitásksksoau *I measure him*, áskskoyiu *he measures him*; nitásksksoixp *I measure it*, ásksksoim *he measures it*.

αskskam- v. **-iskskam-**.

αskskat- v. **-iskskat-**.

αsksos- v. **aisksos-**.

áskstaki (áskstakiua) an. *blood-sucker*, obv. áskstaki(i), pl. áskstakiks.

A'skstaki (-takiua) an. *Blood-sucker*, a mythical monster, obv. -taki(i).

αss- *to rub, to wipe*, contraction of aiis- (v. **-is-** *to rub, to wipe*).

αst- *close, close by* v. **aist-** (same meaning).

αst- *in the forest, into the forest* v. **ist-** *in the forest*.

αsta- *to suck* v. **ista-** *to suck*.

51: Uhlenbeck & Van Gulik L-4,5 (1910-1911) 1934
NF6 Blackfoot NF6
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Montana

Å.

192 **åχk-** *to wait* v. oχk- *to wait.*

åχk- *to bark* v. auχk- *to bark.*

-åχk- v. noχk-.

åχkan- *all*: ā̊χkanautoyiau *they took them* (an.) *all*; ā̊χkanaikokimistotòχsiu *all* (*the ancient people*) *wore old lodges for clothing*; åχkanâiamotòiau *they all came home without having anything.* — For -åχkan- v. ixkan-. — Cf. also kan-.

ā̊χkanaikokimistotòχsiu *they* (sing.) *wore old lodges for clothing.*

ā̊χkanautamitsiau (better ā̊χkanautomitsiau ?): omi itomóii ā̊χkanautamitsiau *all of them would provide the leader first.*

-åχkanni- v. -oχkanni-.

[551] **Åχkánaioχtòai** an. *Heard-by-all* (this is the right translation: it is prop. the name of the shaking buffalo-hoofs used as a rattle), a woman's name. — Cf. Páiautaisàitsikòai.

åχké in. *water*, pl. åχkéists.

åχkemi- *to be the owner of beaver-rolls* (prop. *to own water*): ā̊χkèmiu, áiā̊χkèmiu *he is the owner of beaver-rolls.*

åχkéminàniks an. pl. *beaver-rolls.*

ā̊χkèminixksists in. pl. *beaver-roll-songs.*

-åχkemisk- *to kick down*: ki itomátapåχkemiskim omi ákiksaχkoa *and then he began to kick down the bank there.*

åχkéuàsi- *to turn into water*: åχkéuàsiu *turns into water.*

-åχkinai- (-åχkinau-) v. -oχkinai-.

-åχkito- v. ixkito-.

ā̊χkitópi (ā̊χkitópiua) an. *rider*, obv. ā̊χkitópi(i), pl. ā̊χkitópiks.

åχkitopi- v. ixkitopi-.

åχkitópisini in. *riding.*

-åχkoapsat- v. -oχkoapsat-.

-åχkoautsimi- *to listen*: kitáisauåχkoautsimixpuau *you* (pl.) *do not listen.*

-åχkoin- v. kon- *to find.*

[551] **Å'χkokakiniàpiksåχtsani** (-tsaniua) an. *Bucking-Charlie*, a certain man's nickname, obv. -tsani(i).

åχkokakiniapiksi- v. oχkokakiniapiksi-.

[103] **Å'χkomonoàsiu** in. *Green lake.*

åχkot- *to cure* v. -oχkot- *to cure.*

åχkoyi- *to get something to eat* v. -oχkoyi- (same meaning).

åχkum- v. auχkum-.

åχkumiska- v. auχkum-.

åχkumisoyi- v. auχkumisoyi-.

åχkumonuitapepuyi- v. -kumonuitapepuyi-.

[p. 94]

51: Uhlenbeck & Van Gulik L-4,5 (1910-1911) 1934
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E.

192 **eétan** (iitan) in. *saddle*, pl. eétanists (iitanists); nitsitan *my saddle*, otsitan *his saddle*; ki omâie nitópimai itsitsisinatapèkau nitsisoχkiitani *and then my rope got tangled up on my saddle.*

eeto- (iito-), -eto- (-ito-) *to saddle*: nitsétoau (nitsitoau) *I saddle him*, éetoyiu (iitoyiu) *he saddles him.*

eini (einiua) an. *buffalo, buffalo-herd*, obv. eini(i). The plural-form einiks is sometimes used to individualize some buffaloes, taken apart from the herd.

einiáminsin in. *buffalo-step.*

einikokaup in. *buffalo-lodge*, pl. einikokaupists.

einimoiàni an. *buffalo-robe*, pl. einimoiàniks; einimoiàniau *they are buffalo-robes.*

einioχkátsistuyik (-stuyika) an. *young buffalo-cow two years old*, obv. -stuyik(i), pl. -stuyikiks.

einióχsoko (-kui, -kuyi) in. *buffalo-trail.*

[551] **Einiota(i)sopo(a)χtsisàk** an. *Whom-the-buffalo-inquires-after*, a man's name.

einiótokâni in. *buffalo-head*, pl. einiótokânists.

[103] **Einiótokâni** in. *Buffalo-head*, a local name.

Einiótonisi in. *Buffalo-lip*, a local name.

einiótsistsini in. *roof of buffalo-mouth.*

einiótskina an. *buffalo-horn*, obv. einiótskinai(i), pl. einiótskinaiks; einiótskinàiinai *there was a buffalo-horn* (4 p.).

einipoka (-pokàua) an. *buffalo-calf*, obv. -pokài(i), pl. -pokàiks.

[551] **Einisikini** an. *Buffalo-hide*, a man's name.

einiskim an. *buffalo-stone* (*stone used as a charm to make the buffalo come*), pl. einiskimiks.

[551] **Einistauasi** (-siua) an. *Buffalo-grows*, a man's name, obv. -si(i).

einiuàsi- *to turn into a buffalo*: einiuàsiu *he turns into a buffalo*; àtsiniuàsiaiks *they became buffalo again.*

einiuatsiman in. *buffalo-hole*, pl. einiuatsimanists.

ek- *very* v. ik- *very.*

ek- (ekai-, ekau-) *already* v. ik- *already.*

-ek- (-ekai-, -ekau-) *many* v. -ik- *many.*

-ek- *back* v. -kik- *back.*

eka- (ekat-), -oka- (-okat-), auka- (aukat-) *to rope, to snare*: nitsék, nitók *I rope, I snare*, ekâu, -okau *he ropes, he snares*; nitsékatau, nitókatau, nitáukatau *I rope him, I snare him*, ékatsiu, -okatsiu, áukatsiu, *he ropes him, he snares him*; itokátau *then he was roped*; nitáiksistokâni *when I had*

[p. 96]

done roping. In the imperative the initial vowel of this stem is a: **akåt** *snare* (cf. **akåni**, **akåtsis**). — *to tie*: **ekåtau**, **-okåtau** *he is tied*, **ekåtoχp**, **-okåtoχp** *it is tied*. — *to sew together*: **åkitsíksistokatòmaists** *they would have done sewing them (their lodges) together*; **itáukatòmiauaists** *then they sewed them (the hides) together.* 192

E'kaisåχkumi (-miua) an. *Squirrel-yells*, a man's name, obv. -mi(i) (Blood Indian). [551]

ekakima- v. ikakima-.

ekákimàni v. ikåkimàni.

-ekan- v. -ikan-.

ekat- to tie v. eka- (ekat-).

-ekin- *tooth* v. -ikin- *tooth*.

ékòsiu v. ikòsiu.

ekots- (ekotsi-), ekyots- (ekyotsi-) *red*, e.g. ekotsåpiksini *red skin-eruption* (i.e. *measles*); Ekotsótskina *Red-horn*; Ekotsísinopa *Red-fox* (prop. *Red-kit-fox*); Ekotsíkakatòsi *Red-star*, Ekotsísapop *Red-plume*; tókskaie ekyótsiminai *one* (in.) *of them he* (4 p.) *painted red*; tókskaie ekyótsixpi *the one* (in.) *that was painted red.* — Cf. mekots-.

ekotsápiksini in. *measles* (*red skin-eruption, red small-pox*).

Ekotsíkakatòsi (-siua) an. *Red-star*, a man's name, obv. -si(i). [551]

Ekòtsísapop (-sapopa) an. *Red-plume*, a man's name, obv. -sapopi.

Ekotsísinopa an. *Red-fox* (prop. *Red-kit-fox*), a man's name, obv. -sinopai.

Ekotsótokåni an. *Red-head*, a man's name.

Ekotsótskina an. *Red-horn*, a man's name, obv. -nai.

ekóyiks an. pl. *owners of a lodge*.

ekúnaii v. ikúnaii.

ekyots- (ekyotsi-) v. ekots-.

emai- v. imai-.

emak- v. imak-.

emani- (amani-, -omani-, aumani-) *to be right, to speak the truth, to be true*: nitsémani (nitséman), nitsémani (nitséman) *I am right*, émaniu (émaniu) *he is right, it is true*; nitáumani *I speak truth*, áumaniu *he speaks truth*, amánit *speak the truth*; amånnisi *if he was right*; måtomaniuats *he speaks untruth*; kimåtomanixpuau *you* (pl.) *have not been right*; nitåumanistau *I speak truth to him*, áumanistsiu *he speaks truth to him.*

émapitsi (émapitsiua) an. *monkey*, obv. émapitsi(i), pl. émapitsiks.

emat- v. imat-.

enepit- v. inipit-.

emíkskau in. *splinter*, pl. emíkskaists.

Enókixkini an. *Destroyed-head*, a man's name (Blood Indian). We are not quite sure about the correct form of this name. [551]

epi- (api-), -opi-, aupi- *to sit, to stay*: nitsépi, nitåupi *I sit, I stay*, épiu, åupiu, -opiu *he sits, he stays*, apit *sit, stay.* — The very usual final stem -opi- (-aupi-) may often be considered as a suffix, though it has never

192 entirely lost its proper meaning. Examples: itoχkitaienixkiopiu mistsis (*a bird*) *is singing while sitting on a tree*; itapótsopíks *those* (i.e. *the horses*) *that had meat on them* (*that stayed with meat on them*); nitsinokåupiau *they sat happy* (*they were all happy while sitting*); nitåikimatskiòpiau *they are all sitting with pitiful faces*; åioχtoχsòpiks *those that are sick* (*staying sick*); kimaukitauasainiopixpuaisks *why do you* (pl.) *sit there crying* (*why do you cry sitting there*); itástoχkopiau *then they lie down* (*then they are staying lying down*); åisistsikòpiiau *they are tired* (*they are staying, or sitting, tired*); sotámikakitàpauaupìnai *then she* (4 p.) *could move only sitting*; itsíkamaupiu *then it moved faster while sitting*.

-epitsi (-pitsi) is a suffix used to form nouns to denote persons who always repeat the same act (in an unfavourable sense). They are nomina agentis of frequentative verbs formed by means of the same suffix. Examples: kamósiepitsi(ua) *thief* (cf. kamósiepitsiu *he steals always*); kâmaniepitsi(ua) *beggar* (cf. kâmaniepitsiu *he is always begging*); åitskàpitsi(ua) *fighter* (cf. åitskàpitsiu *he is always fighting*); asåiniepitsi(ua) *a child that always cries* (cf. asåiniepitsiu *he weeps always*).

epitsiso- v. apitsiso-.

[551] **Epitsístaiake** (-akeua) an. *Dived-ashore-woman*, a woman's name, obv. -ake(i).

èpíu (-opiu) *he has an arrow*; måtopiu *he has also an arrow*; imaχkópiu *he has a big arrow*.

-epomi- v. nepumi-.

-epu v. åipu, nepû.

epuáχsin in. *word, language*, pl. epuáχsists.

-èpumaki v. népumaki.

-epumi- v. nepumi-.

epúyepitsi (epúyepitsiua) an. *one who is always talking, habitual talker*, obv. epúyepitsi(i), pl. epúyepitsiks.

epúyepitsi- *to talk always*: epúyepitsiu *he talks always*.

epuyi- (-ipuyi-) *to speak, to talk*: nitåipuyi *I speak*, åipuyiu *he speaks*; támsokasuatsipuyìnai *she* (4 p.) *then did not speak any more*; manistsipûyixpi *what she talked about*; ikinépuyit *talk slowly*; otámotsipuyìnai okini *she* (4 p.) *spoke from far down her breast*.

et- *then* v. it-.

-et- (-ets-) *one*, etc., v. nit- *one*.

-etaχka- *to make a saddle*: åietaχkau *he makes a saddle*.

-etaχtai v. niétaχtai.

-etaχtamiska- v. -itaχtamiska-.

etap- *towards* v. itap- *towards*.

-etap- one, etc., v. nitap- (same meaning).

etam- *then* v. itam-.

-eto- *to saddle* v. eeto-.

etom- v. itom-.

etsåχk- v. itsoχk-.

P. 98, l. 5. Read: åioχtoχkoχsòpiks (instead of: åioχtoχsòpiks).

192 ánnixkaie ákoχtsipiksiau *and away from where there were so many of them* (4 p.), *that way they ran away far*; nimâtaikautsipa *I do not often swim* (*I do not swim much*). — Cf. ak- *many* and -ikap- *often*.

-ik- *back* v. -kik- *back*.

ika- *to have the medicine-lodge*: ikâu *he has the medicine-lodge*. — Cf. oka- *to have the medicine-lodge*.

ikaiayi- *to run fast*: nitsikâiayi *I run fast*, ikâiayiu *he runs fast*.

[551] I'kaikaχkani (I'kaikaχkaniua) an. *Nose-cut-off-already*, a woman's name.

ikáiks an. pl. *the medicine-lodge-makers* (that means: *the woman that gives the medicine-lodge and her husband*).

[551] I'kaini (-niua) an. *Died-already*, a man's name, obv. -ni(i) (Blood Indian).

I'kaisaχkumi (-kumiua) an. *Has-shot-ahead*, a man's name, obv. -kumi(i).

-ikaisini v. ksikaisini.

ikaistapaisisksiu *was growing higher*: amó mistsisa ikaistapaisisksiu *this tree was growing higher*. — Cf. itsásksiau.

[551] I'kaistapinnima an. *Catches-before*, a woman's name (Blood Indian).

-ikaitapi- *the ancient people*: kitsikaitapitsinik *I tell it to you as a story of the ancient people*. — Cf. ákaitapi.

I'kaitunniòpi in. *the Old Agency*..

ikak- *low*: ikâksiu (an.) *he is low*, ikakiu (in.) *it is low*; otsitsikakixp *where it is low*.

ikaki- *wise*, in compounds (v. -ikakyani-). — Cf. mokaki-.

ikakima- (iikakima-) *to try hard*: nitáikàkim *I try hard*, ikâkimau, iikákimau, áikàkimau *he tries hard*; motúiekàkimàk *try hard, all of you* (pl.).

ikákimàni in. *exertion, effort, zeal*.

[551] Ikakótsinàke (-àkeua) an. *Short-Gros-ventre-woman*, a woman's name, obv. -àke(i).

I'kakskina (we suppose this to be the correct form of the name) an. *Low-horn*, a man's name, obv. -nai(i) (Blood Indian).

-ikakyani- *to tell wisely, to advise*: nitsikakyanistau *I advise him*, -ikakyanistsiu *he advises him*, ánniaukinai omi sistsi omâ Okina otsikakyâniki *that is the bird that advised Breast-man* (*what to do*); ikakyánistaχpi *what she had been told wisely*. — Cf. mokakyani-.

ikaχkapi- (ikaχkapiu-) refers to *breaking a rope, a string*, and such like, or to *cutting loose a horse*. — *breaking* (of a rope, etc.): itáikaχkapikàii otsistsists *then the rope of her wood* (*her sticks*) *broke*; itsitsuiaikaχkapiotsim omi otoχkinnatoχpi *then, being in the water, he broke* (*the string*) *that he wore round his neck*; itsikaχkapiuotoyiu omi apis (*that horse*) *then broke the rope*; itsikaχkapiksistsiuaiks *then she broke* (*the string of them*) (an.); nitáikaχkapitsixp *I break or cut it*, áikaχkapitsim *he breaks or cuts it*, itsikaχkapikim *then he cut it* (always speaking of ropes or strings). — *cutting loose* (of horses, etc.): nitáikaχkapitaki *I cut loose*, áikaχkapitakiu *he cuts loose*; manistsikaχkapitakixpiau *how they cut loose*; nitáikaχkapitau *I cut him loose*, áikaχkapitsiu *he cuts him loose*;

192 patômis *if she eventually had a side-husband*; kåmaχtatàumomatapauop *I have a mind to begin with you first* (prop. *let us eventually start with it first*); kámipàkskyài (nikámipàkskyài) *I ought to hit* (*you*) *on the face*. Here belongs the desiderative irrealis: nikámaχkaiixtopi *were it possible that I came home* (*but it is not*), kikámauatoχtopi *were it possible that you might eat it*; ikámaχkaiiuopi *were it possible that he came home*. — Cf. aksikam-, aχksikam-, ikamo-, ikámsiu, and also ikam- *straight*.

ikamaupi- *to move faster in a sitting position*: nitstâχtsimàtsis nimoχtsitsiksiskaχkoau, ki itsikamaupiu *I touched him with my ramrod, and then he moved faster*.

ikamixtsi- *to go faster*: àistamikamixtsinai *then she* (4 p.) *would go faster*.

ikaminakasi- *to roll fast*: ki itsikaminakasinai itsiuan *and the gambling-wheel* (4 p.) *rolled faster*.

ikamini- *to faint*: nitàiikamini *I faint*, àiikaminiu *he faints*.

ikamipiksi- *to run off fast*: iksikamipiksiau *they ran off very fast*.

ikamo- *to be fast, to be quick*: ikamó *he is fast*; iksikamo *he is very fast*; oki, àχksikamàuopi *come on, let us* (incl.) *travel fast*. The form ikamó is also used for *get up, move on faster* (when talking to horses). — Cf. ikam- *quickly*, ikámsiu.

ikamoto- *to go straight*: nitsikamoto *I go straight*, ikamotó *he goes straight*. — Cf. mokamoto-.

ikámotsikimskau *it flows straight* (of a river).

ikámotsiksiu *it is straight* (of sticks, arrows, and the like).

ikámotstsiu *is straight*. — Cf. mokámotstsiu.

[551] **Ikámotstso** an. *Went-straight*, a man's name (Blood Indian).

ikámsiu (an.) *he is fast*: omi uskáni ikámsin *his younger brother* (4 p.) *was fast*. — Cf. ikam- *quickly*, ikamo-.

-ikanaksipi- *to put in a row*: moyists áistamikanaksipixpiau *some lodges are all put in a row*.

ikánnam an. *he is very light, he shines* v. anna- *to be or become light*.

ikastsi (ikastsiùa) an. *scout*, obv. ikastsi(i), pl. ikastsiks.

ikastsi- *to be a scout*: apàikastsiau *they were the scouts*; anatsikastsit *go on ahead as a scout*.

ikátsikokàup in. *loop-lodge*.

ikeka- v. akeka-.

ikénatsiu *it is raw*.

iket- v. ikit- *over*.

iketsauapist- *to hang up on high*: skinétsiman àkitsikètsauapistau *he will be hung up in a bag*.

iketsauatsi- *to float aloft*: stámiketsauàtsiu *he then floated aloft*.

iketsipuyi- *to stand on top*: nitàiketsipuyi *I stand on top*, àiketsipuyiu *he stands on top*.

iketsopi- (kaietsopi-) *to sit on top*: itsikétsopiu *then he sat on top*; kàietsopiu *he sits on top*.

192 **ixkinnat-** (-oχkinnat-) *to wear round the neck, to wear as a necklace:* nitoχkinnatau *I wear him round my neck*, ixkinnatsiu *he wears him round his neck*; nitoχkinnatoχp *I wear it round my neck*, ixkinnatom *he wears it round his neck*; ki uskáni ânniaukinai, támatsistoχkinatsiuaie *and there was his younger brother, he then also wore him round his neck*; uskáni âtsistoχkinatsiuaie *he had his younger brother also round his neck*. In the imperative (and probably also in the conjunctive and the subjunctive) initial ixkinnat- is changed to kinnat-, e.g. ikiátsis kinnatot *wear the whistle round your neck*. — Cf. ixkini-.

-ixkit- *to cook* v. aixket-.

ixkito- (-oχkito-) *to walk on top*: apikiâχsâtsisik ânnistsíkaie ixtãχkitò *he walked along on top of the bed-sticks*; stámatoχtoχkitònie *then he again walked over* (*that ice*).

ixkitopi- (-oχkitopi-) *to sit on top, to sit on horseback, to ride*: nitóχkitopi *I sit on top, I ride*, ixkitópiu *he sits on top, he rides*; nitóχkitopatau *I sit on top of him, I ride him*, ixkitòpatsiu *he sits on top of him, he rides him*; nitóχkitopatoχp *I sit on top of it*, ixkitópatom *he sits on top of it*; nitóχkitopatomoau *I ride for him*, ixkitòpatomoyiu *he rides for him*.

ixkitopi- (-oχkitopi-) *on horseback*: ixkitópisoò (*the party*) *went to war on horseback*.

ixkitópisoò v. ixkitopi- *on horseback*.

[551] **Ixkitópyauakima** an. *Chasing-on-horseback*, a man's name, obv. -mai(i) (Blood Indian).

Ixkitópyot*a*patsĕkami (-miua) an. *Rider-crane*, a man's name, obv. -mi(i).

ixkitsan-: aixkitsânisoyisaiks *when* (*the hides*) *became dry*; iïàixkitsanitsiu otsiitsimànists *then he dried his skinnings*.

ixkitsi- *to be dry*: ixkitsiu, âixkitsiu *is dry*; itâχkanâitàpixkitsii (*the pieces of meat*) *all became really dry*; aukanâixkitsiksisoyis *when* (*the lodge-poles*) *were all dry*.

ixkitsíka (kitsíka) *seven* (simple form); ixkitsík*a*mi an., ixkitsíkaii in.; ixkitsík*a*miau an., ixkitsíkaiiau in. *they are seven*. — Cf. ixkitsīki-.

ixkitsíkai *seven times*.

Ixkitsík*a*miks an. pl. *Dipper* (*Seven Stars*).

ixkitsíkekèpippo *seven hundred* (simple form); ixkitsíkekèpippi an., ixkitsíkekèpippoyi in.

ixkitsíkekoputo *seventeen* (simple form); ixkitsíkekoputsi an., ixkitsíkekoputoyi in.; ixkitsíkekoputsiau an., ixkitsíkekoputoiau in. *they are seventeen*.

ixkitsíkesopoksixtsau an., ixkitsíkesopoksòχtoχp in. *it costs seven dollars*.

ixkitsīki- (ixkitsīk-), -oχkitsīki- (-oχkitsīk-) *seven*: ixkitsíketapiau (*there are*) *seven persons*; nitóχkitsikyànistsi *I did it seven times*. — Cf. ixkitsīka.

ixkitsíkixtsau an., ixkitsíkyoχtoχp in. *it costs seven* (*dollars*).

ixkitsíkippo *seventy* (simple form); ixkitsíkippi an., ixkitsíkippoyi in.;

192 támoχpsàksiuaiks *then he went out with* (*the hoofs*) ; mâtoχpsauaiàkatotoa omiksim kyåioiks *those bears will not fail to come again with* (*your skinning the fat cow*) ; tsánistapi kitåkoχpakitopixpa *what is it you will ride with.* In the imperative, conjunctive, and subjunctive, we find p- instead of initial ixp- : påupit eétan *sit with a saddle* ; pâkixtsisaists *put them* (in.) *with* (*the otter*). — Cf. ixpok-.

ixpakuyisoyi- v. pakuyisoyi-.

ixpat- (-oχpat-) *to carry* : nitoχpâtaki *I carry,* ixpâtakiu *he carries* ; nitoχpâtau *I carry him,* ixpâtsiu *he carries him* ; nitoχpâtoχp *I carry it,* ixpâtom *he carries it* ; nitoχpâtomoau *I carry for him,* ixpâtomoyiu *he carries for him.* — *to lead* : ki omi skí'mi, sikapiskì'mi, ixpâtsiuaie *and he was leading that mare, the grey mare.* — Cf. åχpat-.

ixpatakiats- (-oχpatakiats-) *to allow one to carry, to make one carry* : nitoχpâtakiatsau *I allow him to* (*I make him*) *carry.*

ixpats- (-oχpats-) *to make carry* : okimmànists ôtoχpàtsokaie *he* (4 p.) *would give him his top-knots to carry them.*

[551] **Ixpauákski** (Ixpauákski) (-skiua) an. *Scar-face* (the same as Páie), obv. -ski(i).

ixpauåkskisini (ixpauákskisini) in. *ridge-scar on the face,* otoχpauåkskisini *the ridge-scar on his face.*

ixpauåkskiu (ixpauákskiu) *he has a ridge-scar on his face.*

Ixpauákski v. Ixpauåkski.

ixpaupat- (-oχpaupat-) *to sit with* : nitoχpâupatau *I sit with him,* ixpâupatsiu *he sits with him* ; nitoχpâupatoχp *I sit with it,* ixpâupatòm *he sits with it.*

-ixpii- (aixpii-) *to dance* : nitáixpii *I dance,* âixpiiu, -ixpiiu *he dances.*

ixpipi- (-oχpipi-) *to enter with* : ixpipim *he enters with.*

ixpisóstuyìmiu (-oχpisostuyìmiu) *he is four years with* (*an age-society*) (that means : *he is four years a member of it*).

ixpistap- (-oχpistap-) *immediately* : sotámoχpistàpsistsoyìnai *then he* (4 p.) *immediately rattled* ; sotámoχpistàpapìstotsìmiau okóauaists *then they immediately fixed their lodges* ; stámoχpistapistàpiksìn *then immediately he* (4 p.) *defecated* ; sotámaχpistapaχkusksinòau *then he was immediately known.*

ixpitáisoksitsipatakaiaiop *at the same time they all suddenly ran over* (*him*).

ixpitasokaki- (-oχpitasokaki-) *to mix up with* : ki omim imsìkanim ixpitåsokakimaie *she mixed it up with the skimmed grease.*

ixpok- (ixpoks-, ixpoki-), -oχpok- (-oχpoks-, -oχpoki-) *with, immediately after* : ixpóksamistàukunàiimiu *he had them* (*his wives and parents-in-law*) *camping with him for a long time* ; nitoχpókauauaχkàmau *I am walking with him* ; åkoχpokotsisìmau *we* (incl.) *shall smoke with her* ; åkoχpokàupop *we* (incl.) *shall live together* ; nitoχpokåupimau *I was living with her* ; istuyi máχkoχpokàupimaχs *that he should stay with him during the winter* ; ixpókisåχpaipìuaie *he followed then jumping* ; itoχpókiòmaχkauaie

51: Uhlenbeck & Van Gulik L-4,5 (1910-1911) 1934
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then she ran immediately after (*him*); itoχpókiauàniau *then they flew right after* (*him*); matoχpókèpuyit *talk immediately back to him*; áitoχpokiapàipuyit *you must repeat right after him*. In the imperative, conjunctive, and subjunctive initial ixpok- is changed into pok-, e.g. pókisaksist *go out after* (*her*). — Cf. ixp-, ixpoko-. 192

ixpokaitapimi- (-oχpokaitapimi-) *to live with*: nitoχpókaitapimau *I live with him*, ixpókaitapimiu *he lives with him*.

ixpokaχkaii- (-oχpokaχkaii-) *to go home together*: ákoχpokaχkaiop *we* (incl.) *shall go home together*; áχkatoχpokaχkaiop *let us* (incl.) *go back home together*.

ixpokaχkaiim- (-oχpokaχkaiim-) *to go home with*: nitoχpókaχkaiimau *I go home with him*, ixpókaχkaiimiu *he goes home with him*.

ixpokapauauaχkam- (-oχpokapauauaχkam-) *to walk about with*: nitoχpokàpauauaχkàmau *I walk about with him*, ixpokápauauaχkàmiu *he walks about with him*.

ixpokapaupim- (-oχpokapaupim-) *to stay about with*: nitoχpokàpàupimau *I stay about with him*, ixpokápàupimiu *he stays about with him*.

ixpokatsimoixkama- (-oχpokatsimoixkama-) *to pray with* (*the priest*): omiksi saχkúmapiks otăχpokatsìmoixkamàiks *the boys that serve at the altar*.

ixpokauatɑniakim- (-oχpokauatɑniakim-) *to dig together with*: nitoχpokáuatɑniakimau *I dig with him*, ixpokáuatɑniakimiu *he digs with him*.

ixpokauauaχkam- (-oχpokauauaχkam-) *to walk with*: nitoχpókauauaχkàmau *I walk with him*, ixpókauauaχkàmiu *he walks with him*.

ixpokauauapinisim- *to rock* (*a child*): oksistsi ixpókauauapinisimmiu òkós *the mother is rocking her child*.

ixpokaup- (-oχpokaup-) *to live together*: ákoχpokàupop *we* (incl.) *shall live together*.

ixpokaupim- (-oχpokaupim-) *to stay with*: nitoχpokáupimau *I stay with him*, ixpokáupimiu *he stays with him*; ixpokáupimotsiiau *they are together, they accompany each other*. Of one of those who are in each other's company a singular ixpokáupimotsi (-tsiua) seems to be used.

Ixpokánastaχkaχkomiopi an. *Shot-down-both-the-horse-and-him*, a man's name. [551]

ixpokepuyi- (-oχpokepuyi-) *to talk repeating and imitating what another person said*: nitoχpókèpuyi *I talk repeating*, ixpókèpuyiu *he talks repeating*, pókèpuyit *talk repeating*.

ixpokiani- (-oχpokiani-) *to repeat what another person said, imitating him*: nitoχpókiani *I repeat*, ixpókianiu *he repeats*, pókianit *repeat*.

ixpokianistsi- (-oχpokianistsi-) *to do or act immediately in imitation of another person*: nitoχpókianistsi *I immediately act imitating*, ixpókianistsiu *he immediately acts imitating*, pókianistsit *immediately act imitating*.

ixpokiauani- (-oχpokiauani-) *to fly with*: nitoχpókiauani *I fly with*, ixpókiauaniu *he flies with*.

ixtau*á*komimmotsiopi in. (?) *love-medicine* (*by-means-of-which-we-love-each-other*). 192

ixtaukat- *to ornament with*: itoχkótsiuaie omistsi atsikini, kaii ixtâukatoχpiaists *she then gave him moccasins ornamented with quills.*

ixtâukitskaupi in. *emetic*, pl. ixtâukitskaupists (*where-we-vomit-from*).

ixtâukopskàupi in. *cabbage*, pl. ixtâukopskàupists (*which-we-make-soup-with*).

ixtâuχpakuyisakiòpi in. *bellows*, pl. ixtâuχpakuyisakiòpists (*which-we-blow-with*).

ixtâumaitsimiskiòpi in. *make-bleed-root*, pl. ixtâumaitsimiskiòpists. — Cf. **nisókitsimiskiau.**

ixtaumaχka- (-oχtaumaχka-) *to run along*: nitóχtàumaχk *I run along*, ixtâumaχkau *he runs along.*

ixtaumaχkam- (-oχtaumaχkam-) *to run along with*: nitóχtàumaχkàmau *I run along with him*, ixtâumaχkàmiu *he runs along with him.*

ixtâumistsimitàpomaχkau kauaχkuists (*the war-party*) *ran down along the coulees.*

ixtâumoaχkiakiopi in. (?) *hay-rick, hay-stack.* — an. *rake*, pl. ixtâumoaχkiakiopiks.

ixtâumopistakiopi an. and in. *strap*, pl. ixtâumopistakiopiks, ixtâumopistakiopists.

ixtâupaχkiminakiopi an. *plough*, pl. ixtâupaχkiminakiopiks.

ixtautakáχkiakiopi an. *screw-driver*, pl. ixtautakáχkiakiopiks (*where-we-screw-with*).

ixtâutakiopi an. *tongs*, pl. ixtâutakiopiks (*where-we-take-with*).

ixtautauanauaχkisi- (-oχtautauanauaχkisi-) *to use as a cane while dancing* (prop. *to dance with something using it as a cane*): mâtoχtautauanàuaχkisin *she* (4 p.) *would also use* (*that gun*) *while dancing*; sapapistatsiks ixtâutauanàuaχkìsiau *they would use spears as canes while dancing.*

ixtâuyopi an. *fork*, pl. ixtâuyopiks (*where-we-eat-with*).

ixt*á*msìkaupi an. *skimmer*, pl. ixt*á*msìkaupiks (*which-we-skim-with*).

ixt*á*siskioχsopi v. **ixtâisiskioχsopi.**

ixt*á*skimaupi an. *steel*, pl. ixt*á*skimaupiks.

ixt*á*skχkaχkumiskaupi in. *cent* (*something-one-makes-gun-sights-of*).

ixt*á*stoχkixketàupi an. or in. ? *cake-pan.*

ixt*á*stsakiopi an. *brand*, pl. ixt*á*stsakiopiks (*where-we-brand-with*).

ixt*á*stsíkaχkiakiopi an. *laundry iron*, pl. ixt*á*stsíkaχkiakiopiks.

ixt*á*stsinàupi in. *ration-ticket*, pl. ixt*á*stsinàupists (*where-we-draw-our-rations-with*). — Cf. **nimoχt*a*stsinaχpinanists.**

Ixt*a*tsíkiaupi (-aupiua) an. *Sits-in-the-middle*, a man's name, obv. -aupi(i). [551]

ixto- (-oχto-) *to go along*: nitoχto *I go along*, ixtó, âuχtoò *he goes along*; omá Nâpiua ixtó *the Old Man went along*; nisót*a*moχtoχpinàn omâmai âpotskina *then we* (excl.) *rode over to a cow that was there.* — Cf. **ixt-** *from, along*, etc.

imaksini (imaksiniua) an. *orphan* (prop. *even-died*), obv. imaksini(i), pl. imaksiniks. 192

Imaksíni (-niua) an. *Orphan*, a woman's name, obv. -ni(i). [551]

imaχk- (imaχks-) *big*, a variant of omaχk-: imaχkixkìna = ómaχkixkìna *mountain-sheep* (lit. *big-horns*); imaχksíkoyìnai *she* (4 p.) *was big with calves*; imaχkópìinai *he* (4 p.) *had a big arrow* (cf. ómaχkopanni); imaχkâkopatsiuaie *she felled the whole of* (*the tree*).

ímaχkaii (-kaiiua) an. *swan*, obv. -kaii(i), pl. -kaiiks. — Cf. ksikómaχkaii.

I'maχkaiipapisàm an. *Swan-yells*, a man's name (Blood Indian). [551]

ímaχkixkina (ómaχkixkìna) an. *mountain-sheep, sheep, goat*, obv. ímaχkixkìnai(i) (ómaχkixkìnai(i), pl. imaχkixkìnaiks (ómaχkixkìnaiks) (*big-horns*).

ímaχkópiu *he has a big arrow*.

imaχksikoyi- *to be big with calves, or colts, or pups* (v. imaχk- and -koyi-).

imat- *to imitate*: nitáiimatau *I imitate him*, áiimatsiu *he imitates him*; áikastapoχtaiìmatsii *they admired and imitated each other*.

imat- (imats-) *starting, going to*: imatsípiksiau *they had made their escape* (prop. *they had started on their escape*). — *nearly*: imatsisotoyíu *he nearly shot* (*the prairie-chicken*); imátåχkanainèpitsiu (*the people*) *nearly all froze*; imatáiiniuåie *he nearly caught her*; imátsinetsiu *he was nearly drowned*; imátåχkanaisòpokokàpsiau *they* (an.) *were nearly all bad*; imatátsistsinimaie úskitsipaχpi *he also nearly cut his heart* (that means: *he stabbed him near his heart*); nitsímatoχtàukitsk *I nearly vomit from it* (that means: *from you*); otsímataiìsitokaie *he was nearly hit by him* (4 p.); ámoksaχks nitsímatoχtsinèts *I was nearly drowned for these* (an.); nitsímatoχtàioχtoχkòχsi *I am almost ill with it*. — Cf. aumat-.

imãχkoasii (imãχkoasiiua) an. *roan horse, roan cow*, obv. imãχkoasii, pl. imãχkoasiks. The form imãχkoaisi in our notes seems to have been misheard for imãχkoasii.

ímépitsi (ímépitsiua) an. *laugher, a person who is always laughing*, obv. imépitsi(i), pl. ímépitsiks; yóksimmèpitsiu (aióksimmèpitsiu) niskána *my younger brother has always been just a laugher*.

ímépitsi- *to laugh always*: ímépitsiu *he laughs always*.

imi- (im-) *to laugh*: nitáiimi *I laugh*, áiimiu *he laughs*; nitáiimsko(χ)toau *I laugh at him*, áiimsko(χ)toyiu *he laughs at him*; nitáiimskoχtomoau *I laugh for him* (*instead of him*), áiimskoχtomoyiu *he laughs for him* (*instead of him*).

imi- (immi-) *deep* v. immiu and imikó.

imiats- *to allow one to laugh, to make one laugh*: nitáiimiatsau *I allow him to* (*I make him*) *laugh*.

imikó *there is deep snow*; iiksímiko *the snow was very deep*; otsitomaimikoχpi *where the snow was very deep*.

imisika- v. imsika-.

192 **imisíkàni** (imsikani) in. *skimmed grease,* pl. imisikànists (imsikanists).

ímisini (imsini) in. *laughter;* nitsimatoχtaiini nitsimsini *I nearly died from laughing* (lit. *from my laughter*).

imitá (imitáua), -omita (-omitaua) an. *dog,* obv. imitâi(i), -omitai(i), pl. imitâiks (-omitaiks); nitómitàm *my dog,* otómitàm *his dog.*

imitáikoăn an. *pup,* pl. imitáikoaiks.

[551] **Imitáikoăn** (-koăna) an. *Little-dog* (prop. *pup*), a man's name, obv. -koăn(i).

imitáikoănàsi- (-ómitaikoănàsi-) *to turn into a pup:* omá Nápiua itómitaikoănàsiu *the Old Man then turned into a pup.*

Imitáiks an. pl. *Dogs,* the seventh age-society of the Peigans.

[551] **Imitáitaitapi** (-tapiua) an. *Dog-lone-person,* a man's name, obv. -tapi(i) (Blood Indian).

imitapisakspi in. (?) *hind-side of the upper leg.*

imitáuàsi- *to turn into a dog:* imitáuàsiu, áumitauàsiu *turns into a dog;* ki oetóauai áumitauàsiau *and they themselves became Dogs* (that means: members of the age-society of that name).

[551] **Imitáukos** (-kosa) an. *Dog-child,* a man's name (Blood Indian).

imitáukum (imitáukuma) an. *dog-flea,* pl. imitáukumiks.

imitâunistsi in. *dog-travoy,* pl. imitâunistsists.

imitâutuyi (imitáutuyiua) an. *deer,* obv. imitâutuyi(i), pl. imitâutuyiks (*dog-tail*). Obsolete.

imităχpekis in. *dog-rib,* pl. imităχpekiists; saukyâuakàsíks âitanistotsinaiau ánni imităχpeki *the prairie-antelopes were fat like dog-ribs.*

-immaχkis *flank* v. otsimmaχkis.

immistsi in. *skimmings.*

immiu *it is deep;* amó immiim niĕtaχtai matsipio *this deep river is not far;* otsitsimixpi *where it is deep;* otsitomaimixpi *where it is very deep.*

immoiáni v. imoiâni.

immoiĕtan in. *saddle-blanket;* otsimmoiĕtan *his saddle-blanket.*

immokeka- *to skate:* nitsimmokek *I skate,* immokékau *he skates.*

immokekàtsis an. *skate,* pl. immokekàtsiks.

immoyinam (an.) *he looks hairy,* immoyinatsiu (in.) *it looks hairy.*

[551] **Immoyinam** an. *Looks-hairy,* a man's name.

Immoyíski (-skiua) an. *Hairy-face,* a woman's name, obv. -ski(i).

Immoyísokàsimi an. *Hairy-coat,* a man's name.

Immoyistamik (-stamika) an. *Hairy-bull,* a man's name, obv. -stamik(i) (Blood Indian).

immoyistsammokăn in. *fur-hat,* pl. immoyistsammokănists.

imó (imúi) *it smells;* máumaitapimui (mómaitapimui) *it smells very much as if there were a person* (*there is a strong human smell*); nitoaimo *it smells like;* paχksimó *it smells bad.*

imoi- (immoi-) *hairy:* imoiisiu (imoyísiu) *he is hairy,* ákaumatapimoyisiu *he had begun to become hairy;* imoióyiu *he had a hairy mouth* (*a moustache*); áimoyikoánisau *when the calves had hair on them* (*were* *hairy*). — Cf. imoiáni, imoiistsis, and the personal names containing immoi- (immoyi-). 192

imoiáni (immoiáni) an. *buffalo-robe*, pl. imoiàniks (immoiàniks).

imoiistsis an. *fir*, pl. imoiistsiks (*hairy tree*).

imoióyiu *he has a hairy mouth* (*a moustache*).

imots- v. amots- *to defeat* and aumots- *to slaughter*.

Imótsina an. *Man-of-massacre*, a man's name, obv. Imótsinai (Blood Indian). [551]

imóyikoăn an. *hairy buffalo-calf*, pl. imóyikoaiks; áimoyikoànisau *when the calves had hair on them* (*were hairy*).

imoyísiu = imoiisiu v. imoi-.

-ims- *anus*: ixtsitsimsisau (ixtsitsimsisauaie) *he wiped his anus with it*.

-imsapi- *to look west*: itsimsapiu *he looked west*.

imsika- (imisika-) *to skim*: nitsimsik, nitámsik *I skim*, imsíkau, ámsikau *he skims*; nitsimsikatoχp, nitámsikatoχp *I skim it*, imsíkatòm, ámsikatòm *he skims it*.

imsíkani v. imisikàni.

imúi *it smells* v. imó *it smells*.

in- *long* v. ini- *long*.

in- (ini-) *down*: ináipiksistsis *take him down*; ináitsistapautoyiuaie (the text has ináitsistsap-) *he then took her down out* (*of his belt*); nitáksinitsokòtatau *I shall spit down on him*; itsiniàχpaipiinai *then he* (4 p.) *jumped down*; stámotominoχpatsìu *then she knocked him down first*; ki otsitsinaipotokaie *and he was let down by him* (4 p.); áiniòmaχkau *he has run down*; áinaipiksimaists *he pulled them* (in.) *down*; itániaχkumatsìuaiks (itáini-) *then he was shooting down at them* (an.); itánistotsiu (itáinistotsiu) *then* (*the people*) *moved down*; nitapánnoχpatsìu (nitapáinoχpatsìu) *she knocked them down in the same order* (*as they were sitting up*).

in- (inn-) *to seize, to catch*: nitáiinaki, nitsinaki *I seize*, áiinakiu, iinakiu *he seizes*; nitáiinau, nitsinau *I seize him*, áiiniu, iiniu *he seizes him*; nitáiinixp, nitsinixp *I seize it*, áiinim, iinim *he seizes it*. Forms with *nn* are very frequent, e.g. áiinnakiu, iinnakiu. — The same stem is also used for *to hold*: omim otámatosimàni itáiinimiau *then they held them* (in.) *over their incense*; ákaikanistsinìm opokáiimatsists (*the women*) *already held their fans*; sakitsáiinimiàu osókàsoaists *they were still holding their dresses out of* (*the fire*). — Cf. ini- *seizing*, inima- *to catch*.

in- *to peel*: nitáiinixp *I peel it*, áiinim *he peels it*; nitáiinomoau *I peel for him*, áiinomoyiu *he peels for him*. Probably the same stem as in- *to seize*.

-in- *hand* (?): nitásinàki *I break with my hand*.

-in- *to see* v. nin- *to see*.

I'na (I'naua) an. *Eli*. [551]

-ina- *to dress up*: máksinais kisisa *dress your younger sister up*; nitúyi nitáinau *he was dressed up in the same way*; ákàksinaiin *she* (4 p.) *would be dressed up*; itáiàksinaiàu *then they would be dressed up*.

-inai- *man, chief* v. ninau.

inaki- *to be thirsty*: nitsinaki *I am thirsty*, inàkiu *he is thirsty*. 192

inako (**âinako**) *is visible*.

inákokitsis an. *little finger*, pl. inâkokitsiks.

inákoχkàksàkin an. *small axe*, pl. inâkoχkàksàkiks.

inákomaχksikimi in. *small lake, pond*, pl. inákomaχksikimists.

Ináksake (**-akeua**) an. *woman belonging to the Small-robes*, pl. -akeks.

Ináksièkaii (**-sièkaiiua**) an. *Little-mink*, a man's name, obv. -sièkaii. [551]

Ináksiisinskisisaχtài in. *Little Badger creek*.

I'naksikakoχpùyàke (**-àkeua**) an. *woman belonging to the Small-soft-grease-people*, pl. -àkeks. [103]

I'naksikakoχpùyikoàn an. *man belonging to the Small-soft-grease-people*, pl. -koaiks.

I'naksikakoχpùyiks an. pl. *Small-soft-grease-people*, a Peigan band.

Ináksikoàn an. *man belonging to the Small-robes*, pl. -koaiks.

Ináksiks an. pl. *Small-robes*, a Peigan band.

inaksinama an. *pistol*, pl. inaksinamaiks.

inaksináχsoyi an. *little spoon, tea-spoon*, pl. inaksinâχsoyiks.

inàksimi in. *thirst*.

Ináksiniskimmi an. *Small-buffalo-stone*, a woman's name. [551]

ináksinokatsis an. *shovel*, pl. inâksinokatsiks.

Ináksinopâχkumi (**-kumiua**) an. *Small-kit-fox-yells*, a woman's name, obv. -kumi(i).

inaksipoka (**-pokaua**) an. *little child, baby*, obv. -pokai(i), pl. -pokaiks.

inaksipotàtsis an. *small stove*, pl. inaksipotatsiks.

inaksistoàn an. *small knife, penknife*, pl. inaksistoaiks.

inákskimi in. *a small quantity of liquid*.

inákako in.: óχkotokì inákskuyi *stones of small size*.

inán (**inâni**) in. *leg-bone, marrow*, pl. inâists; itâumatapàpaipiksim otoχkakinnànists *then she began to put her leg-bones together*; tókskàie oχkitsikinanì âukoχtokoaikìnamau *she would make the soup with one of the leg-bones*.

-inan- v. minan-.

-inap- *down the river* v. pinap-.

-inapani- *to confess* (prop. *to tell down*): nitâiinapani *I confess*, âiinapaniu *he confesses*; nitâiinapanistau *I confess to him*, âiinapanistsiu *he confesses to him*; nitâiinapanistoχp *I confess it*, âiinapanistom *he confesses it*.

-inapautsi- *to swim down the river*: itsinapàutsim *then he swam down the river*.

inapiksi- *to drop*: nitsinápiksistau *I drop him*, inâpiksistsiu *he drops him*; nitsinapiksixp *I drop it*, inâpiksim *he drops it*.

-inapinakat- *to roll eastward*: nitsinapìnakatau, nitâinapinakatau *I roll him eastward*, âinapinakatsiu *he rolls him eastward*. Used of the gambling-wheel (an.) in an old story.

-inapistaii- *to dive down stream*: nitâinapistaii. nitsinapistaii *I dive down stream*, âinapistaiiu *he dives down stream*.

192 **-inapistot-** *to make long* (of hair): ki otokâni itsìnnapistotsìmma *then he made his* (*own*) *hair long*; ki otokâniaie itsìnnapistotsìmmaie *then he made her hair long*. Less emphatical forms are itsinapistotsìm, itsinapistotsìmaie.

-inapistotsi- *to move camp down the river*: nisótamatsksinapistotspinan *then we* (excl.) *again moved back down the river*.

-inapistsi- *to float down*: itsinapistsiu *then he floated down the river*.

-inapitaki- *to have the alarm*: itâiinapitakìau *then they would have the alarm*; aiinapitakiòp *we* (incl.) *have had alarm*.

[551] **Inápitsi** an. *Marrow-bone*, a man's name.

-inapomaχka- *to run down the river*: nitsinàpomaχk *I run down the river*, -inápomaχkàu *he runs down the river*.

inasi- (aunasi-) *to be stuck*: inàsìnai *she* (4 p.) *was stuck* (*in the snow*); itâunasiu *she then was stuck* (*in the snow*).

inatapiksi-: otsitsinàtapiksikaiks *they* (4 p.) *threw him down off his horse*.

inan- *long* v. ino- *long*.

-inau *chief* v. ninau.

-inanàsi- v. ninauàsi-.

ináuksauχkonistaksomòkit *do not put in the whole length of it for me*.

ináuksitaisitàuksiu auaχkâutsiisists, anistoau *he never failed in times of war, he was shot every time*. — Cf. -sitoki- *to fail*.

inaumini- *to have long wings*: skâtamanistapinauminiaiks *then they were having long wings* (*then their wings were growing long*).

inaupin- *to let down*: kitâksinaupino *I shall let you down*.

-inaus- *to dress up*: (ni)tâkoχtàksinàusàua amóksi natsékai *I shall dress up with these leggings of mine*. — Cf. -inausi-.

-inausi- *to dress* (*to be dressed*): nitâinausi *I dress*, âinàusiu, -inausiu *he dresses*; àkéks itâitotùisapinàusiau otókamàtsimoàuaiks, manistápainàuspiaiks *the women dressed like their lovers how they dressed*; ókì, anétakik, noχkátakapinausiu, áχkoχkatsitsìnoau otâiakanitsinàuspi *now, hurry on, those that have a new way of dressing, that we* (incl.) *can see them how they will dress one by one*; itâiàksinausiau *then they would dress up*. — Cf. -inaus-.

[551] **Ináuski** (-skiua) an. *Long-face*, a woman's name, obv. -ski(i).

inaut- (inauts-) *to be hungry* v. aunot- (same meaning).

-inautsi- *to see each other* v. -inotsi- (same meaning).

-inautsim- *to see mutually* v. -inotsim- (same meaning).

inåχpaipi- v. inoχpaipi-.

inåχpi- *to fall down*: nitsinā̊χpi *I fall down*, inā̊χpiu *he falls down*.

inā̊χsoyi an. *spoon*, pl. inā̊χsoyiks (*long-tail*).

inepiksi- *to throw down*: ixtsitsinepiksiu omi istsi *from there he threw the fire down*.

inepit- v. inipit-.

inepitsi- v. inipitsi-.

-inetaki- v. anetaki-.

inetsi- *to drown* (*to be drowned*) : nitsinetsi *I drown*, inétsiu *he drowns*; ki itáksinetsiu *and he was about to be drowned*; åmoksaχks nitsimatoχtsinèts *for these* (an.) *I was nearly drowned*. 192

inetsim- *to drown* (a person or animal) : nitsinetsimmau *I drown him*, inétsimmiu *he drowns him*; nitsinétsimmoχsi *I drown myself*, inétsimmoχsiu *he drowns himself*.

iní (iniua) an. *dead person, corpse*, obv. ini(i), pl. iniks (also used for *the dead* in general).

iní *buffalo* v. eini.

ini- *to die, to be dead*: nitáiini *I die*, åiiniu *he dies*; ákaiiniu *he is dead* (*already*); ki ånniaie itoχkúiniu omá kipitákeu *and that is the way that that old woman died, to be sure*; ksistoånnauk ki ixtoχkúiniu *it is you that he died from, to be sure*; åksikoχkùiniu *he might have died, to be sure*; manistoχkuiènixpi *how she came to die, to be sure*.

ini- (in-) *long*: itsinnapistotsìmma *then he made it long*; kimauksiniòkaχks *why do you sleep so long*. — Cf. ino-.

ini- *down* v. in- *down*.

ini- (inni-) *seizing*: itsisiniautoyìua *then she got a hold of her* (*seized and took her*); måtaisiniotoyìuaiksau *they could not catch* (*the gambling-wheel*). — Cf. in- *to seize*, inima- *to catch*.

-iniaupasapi- *to look around down*: nimoχtsiniaupasàpi (*-asàpi*) *I looked around down from there*.

iniåχpaipi- v. inoχpaipi-.

-inik- (-iniks-) *angry*: itåinikspoχpàipiu *then he was angry jumping up*; ixtsitsiniksistapipiksiuaie *then being angry he threw it away*; itsiniksistapò *then he went away being angry*; otsitainiksistotòk *she then was treated badly* (prop. *angrily*) *by him* (4 p.). — Cf. miniksi-.

Iníkaiotàs an. *Fast-buffalo-horse*, a man's name. [551]

-inikàsiu : ki ånniaie nitsitsinikàsiu *and that was the way it was told*.

inikåt- (inikåts-) *since a long time*: åχksistsinikatakanistaistotoyìuatsiksaie *it must be since a long time past that he has treated him in that way*; åinikatsitsitskaisotamìuats *he has always* (prop. *since a long time*) *been staying out in the rain*.

iníki (iníkiua) an. *one who has killed an enemy or an animal*, obv. iniki(i), pl. iníkiks.

iniki- *to kill an enemy or an animal*: nitsiniki *I kill*, iníkiu *he kills*.

iníkiepitsi (iníkiepitsiua) an. *murderer* (who is in the habit of killing persons), obv. iníkiepitsi(i), pl. iníkiepitsiks.

iníkixkasi- *to show fight*: nitsiníkixkàsi *I show fight*, iníkixkàsiu *he shows fight*; kitaiåksiníkixkàspi *that you want to fight*.

iníkina- *to boil the bones to make grease of them*: sipiánnikinàk *during the night you* (pl.) *must make grease of the bones*; itomåtapinikinåiaiks *then they started to make grease of the bones*; itsiníkìnau *then he boiled the bones*; itánnikinau *then she would boil the bones*; aiksistsiníkinau *then she had done* (*boiling the bones and*) *skimming the grease*.

inipit- (inipits-) *freezing*: itomátapinipitåχkumiua *he then started to cry as if he were cold* (*freezing*). — Cf. inipitsi-. 192

inipitsi- *to freeze*: nitsinipitsi *I freeze*, inipitsiu *he freezes*; imátåχkanainèpitsiu (*the people*) *nearly all froze*; áitamakitsuiinipitsiau *they then were nearly all frozen in the water*; auatásaininipitsiu òkósiks pokáiks *their small children all cried for cold* (lit. *froze crying*). — Cf. inipit-.

inipot- *to put down*: itánnipotoyluaie (itáinipotoyluaie) *then* (*the people*) *put* (*the hide*) *down*.

inipot- *to let down*: kitåksinipot *I shall let you down*.

Inipota an. *Flew-down*, a man's name, cbv. -potai. [551]●

inis- *to burn up, to singe* v. itsinis-.

inisau- (iniso-) *to go down, to dismount*: nitáinisau, nitsinisau *I go down*, áinisau, inisau, iniso *he goes down*: áikaksinisàu *he only got off* (*his horse*); nisótamaninisàu *then I got off* (*my horse*); páχtsikåχkokinisàu *all of them got off* (*their horses*) *for a while*; táminisò *then he went down* (*from the cliff*): áuke, anisáut (ainisáut) *now, come down* (*from the tree*); kipinisaut *get off* (*your horse*) *for a while*. — Cf. inisóχtsi.

inisi- *to fall, to fall off*: nitsinisi *I fall*, inisiu, áinisiu *he falls*; ki áinisiixk *and he got thrown off* (*his horse*); stsikiks áinisii *some of them fell off* (*their horses*). — Cf. -anisi- *to fall down*.

iniskap- *to pull down*: nitsiniskåpatau *I pull him down*, iniskapatsiu *he pulls him down*.

iniso- v. inisau-.

inisoauani- (inisoiauani-, inisuiauani-) *to jump off*: itánisoauaniàiks (itáinisoauaniàiks) *then they jumped off* (*their horses*); itsinisuiauaniau *then theg jumped off* (*their horses*); noχkátsisinisoiauaniu *he also jumped off* (*his horse*) *in front*.

inisoiauani- v. inisoauani-.

inisokota- *to spit down*: mikskitsinisokotàiixk *nevertheless she spat down* (*on him*); otsitsinisokotakaie (*his buffalo-calf*) (4 p.) *spat down on him*.

inisóχtsi (-tsik, -tsim) *down*. — Cf. inisau-.

I'nistaikoχsi (-koχsiua) an. *Holds-leg-up*, a buffalo-calf's name in an ancient tale, obv. -koχsi(i).

inistotsi- *to move camp down*: itánistotsiu *then* (*the tribe*) *moved down* (*to the lower country*); itåχkanaunètakiu, máχksinistòts (the text has máχksinistàts) *then they all began to hurry that they might move down* (*to the lower country*); Soχksikáiixkimikuyi itáutaministotsiu *then* (*the people*) *moved down on the other side of the Wide Gap*.

inistsekaχko (-kui, -kuyi) in. *sloping ground*, pl. inistsekaχkuists.

inistum in. *dead body*.

init- (ainit-, anit-) *to kill*: nitsinitau, nitáinitau *I kill him*, initsiu, áinitsiu *he kills him*; omi ómaχkopànni sotámoχtstàninitsiuaie *with that big arrow he then killed him*; áistanitsiauaie *they killed her instead*. — Cf. inoχto-.

initáu (initáua) an. *one who is killed*, obv. initái(i), pl. initáiks.

192 **-inito-** *to break in two*: áipstsiksisamò itaiákitsinitoyiàiksaie *after a short while they broke (the rock) in two*; oksistoauaiks matsitánetsinitoyiaiksaie *then their mothers had to break (the rock) in two.*

-iniuaχka- (-iniuaχkat-) *to pick or to thrash berries for home-use or winter-provision*: nepûsi áiniuaχkàiau *in summer they picked berries*; ánniaie matápiua kitákanistainiuàχkakoàu *in that way the people will thrash you* (pl.) *for their home-use*; kapsêks áiniuaχkatsiuaiks *they used to have hard-seed-berries as winter-provision.*

-iniuaχkan-: otsiniuaχkanaists *they were picked for future use* (used of berries).

-iniuan- refers to *berries for future use*: otsiniuaniauaie *they were* (*the berries*) *for future use*; mátainiuanatsiuaiks *they had them* (an.) *also* (*for berries*) *for future use.*

-iniuanists in. pl. *picked berries*, otsiniuanists *his berries.*

-iniuasi- v. einiuàsi-.

inn- *to seize, to catch* v. in- (same meaning).

-innapistot- v. -inapistot-.

innáχpaipi- v. inoχpaipi-.

innota- v. inota-.

innotàni in. *skinning.*

ino- *long*: inóimiu (inóyimiu) (an.) *is long* (of animals); inoksim (an.) *is long* (of trees and wooden things), inoksiu (in.) *is long* (of trees and wooden things); inósim (an.) *is long* (of animate things in general); inoyiu (in.) *it is long.* — ino- (inau-): ánnoχkotòmaists (áinoχkotòmaists) *he put them* (in.) *in a long row*; skátamanistapinauminiaiks *then their wings were growing long.* — As a verbal prefix, ino- usually refers to a long space of time. In some cases it may be rendered by *already*, in some other by *finally*:ináχkòtaχpiau *things that have been already given to them*; nitsinauapi'siuàs *I have turned into a wolf now already*; nitsinoχkokaie *he has already given it to me*; naχksinauayìsitoki *he might hit me in the end*; ináuksitaisitàuksiu *he finally never failed* (that means: *he never failed to the end*); áinoáχkonoyiu eini *they* (grammatically a singular) *finally found the buffalo*; nitáinoaiàkitapò *I shall finally go* (*after you*); nitáinauàikimmàtsistotòk *he has made me poor for ever.* — Cf. ini- *long*, matsino-, nánai-.

ino- (*anno-*) *to shoot down at*: ki ánnaie itsitánnoyiu (itsitánnoyiu) *from there the people shot down at* (*the buffalo*).

inóasi in. (?) *long mane.*

inóistoán an. *sword*, pl. inóistoaiks (*long knife*).

[551] **-inok-** *elk*: itánokāχkumiu (itáinokāχkumiu) *he then yelled like an elk*; Itsûiinokāχkumi *Elk-yells-in-the-water* (a woman's name); nitsinokauakimmau *I chase an elk* (*elks*); ákitsinokauàkimaup *there we* (incl.) *shall chase elk*; ki itstsip imánistainokoχkauàkimaup *and there are still some elk we* (incl.) *have to chase*; nitsinokakiàki *I trap an elk* (*elks*). — Cf. ponokáu.

ånnòtau *he skins*; nitsinótatau, nitânnòtatau *I skin him*, inótatsiu, ânnòtatsiu *he skins him*; nitânnotomoau *I skin for him*, ånnotomoyiu *he skins for him*. — Cf. -onota-. 192

-inotsi- (-inautsi-) *to see each other, to see mutually*: nitúyi ksistsikúyi itsinótsiiau *the same day they saw each other*; áikaksìnotsiu (*the people at war with each other*) *only used to see one another*. — Cf. -inotsim-, nin- *to see*.

-inotsim- (-inautsim-) *to see mutually, to see*: nitåkitapo, nitåkitsinautsìmau *I shall go, I shall see her*; otsinótsìmaχpi noχkétsim *that they saw the people of another tribe*. — Cf. -inotsi- *to see each other*.

Inóyisoχtsani (-tsaniua) an. *Long-buttock-John* (?), a certain man's nickname, obv. -tsani(i). [551] ●

insim- *to plant*: nitåiinsim *I plant*, åiinsimmau *he plants*.

insímmaĩstsis (gender?) *plant* (used of any kind of plants, wild or in a garden).

insímmani (insimman) in. *planting, cultivated plant*, pl. insimmanists.

-instaiitsixta- v. minstaiitsixta-.

-instauoχt- v. minstauoχt-.

inúiskinètsimàni in. *long bag*, pl. inúiskinètsimànists.

inyauani- *to fly down*: itsitápinyauanìnai *then she* (4 p.) *came flying down to* (*him*).

Inyókakinyāχtso (-tsoa) an. *Long-back-Joe*, a certain man's nickname, obv. -tsoi. [551]

-iopimiskaupi- v. miopimiskaupi-.

ip- *in*: itsipinixtsìuaie *he put him in* (*the pot*); itsipaipaskàiaiks *they were dancing in* (*an elk-head*). — Cf. ipi- *to enter* and ipist-.

-ip- *standing* v. nip- *standing*.

ipáikinaixp in. (?) *bruised bone*.

-ipaiksikyoχkiaki- v. nipaiksikyoχkiaki-.

-ipaixtsi- *to lie inside*: nitsitsipaixts *I lie inside*, itsipaixtsiu *he lies inside*.

-ipaisokin- *to uncover*: itsipåisokiniuaie *then he uncovered her*; itsipåisokinìnai oápsspiks *then she* (4 p.) *lifted the cover from his eyes*.

-ipaitapi- v. nipaitapi-.

-ipaitapiksi- v. nipaitapiksi-.

ipaki- v. -opaki- *to move camp*.

-ipapiksi- *to raise the central lodge-pole of the medicine-lodge*: ótsitaksipàpiksistsimàχp *when to put up the central lodge-pole*; åkitonipàpixksixp *that we* (incl.) *may put up the central lodge-pole*.

-ipapiksi- *to jump up* v. nipapiksi-.

-ipapixksi- *to raise the central lodge-pole* v. -ipapiksi-.

-ipau- *back*: nitåksipauotoainai *I will take* (*his robe*) *back*; ómaχkskimiks inåχkòtaχpiau måtataipauotomoàuaiks *things that have been already given to big rocks are never taken back from them*. Cf. also kitåkaipåuoko *you will be wounded* (prop. *wounded back*?).

-ipauako- v. nipauako-.

51: Uhlenbeck & Van Gulik L-4,5 (1910-1911) 1934
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192 *he washes*; nitáiisistsimmau, nitásistsimmau *I wash him*, áiisistsimmiu, ásistsimmiu *he washes him*; otsitápasistsimokaie *then she* (4 p.) *washed him all about*; nisótamasistsimau nokitsisau *then I washed my finger*; nitsitaisistsimai omiksi mamiksi *then I clean* (*wash*) *the fish*; nitáiisiststoχp, nitásiststoχp *I wash it*, áiisiststom, ásiststom *he washes it*; nitáiisistsimmoχsi, nitásistsimmoχs *I wash myself*, áiisistsimmoχsiu, ásistsimmoχsiu *he washes himself*; nitáiisiststomoau *I wash for him*, áiisiststomoyiu *he washes for him*. The stem isists- is shortened to -sists- in forms as nitsiststaki *I wash*, nitsiststoχp *I wash it*. De Josselin de Jong warrants also initial sists-, e.g. siststakiu *he washes*, siststom *he washes it*.

isistsi (isistsiua) an. *wolverine*, obv. isistsi(i), pl. isistsiks.

● [551] **I'sistsikoan** (-koana) an. *Wolverine*, a man's name, obv. -koan(i).

isiststàn (isiststàni) in. *manifold* (internal part of the body).

-isit- *to hit*: kimátoχkotsisitoauatsiks *you will not be able to hit him*; otsimatañsitokaie *he* (4 p.) *nearly hit him*; naχksinauañsitoki *he might finally hit me*.

-isit- (-isito-) *five* v. nisit- (nisito-).

isitsíman an. *baby, little child*.

-isiu v. mi- *hard*.

isk (iska) an. *bucket, pail, pot*, pl. iskiks; nóχk *my bucket*, óχk *his bucket*.

isk- *to break with foot*: nitáskàki *I break with my foot*, áskàkiu *he breaks with his foot*.

isk- *backward* v. sk-.

-isk- *instead* v. misk-.

iska- *to be broken*: nitáisk *I am broken*, áiskau, iskáu *he is broken*; annóχk nitáiskaχpinan *now we* (excl.) *are broken*; iskáiks oχkyóauaists *those who had their bones broken*; iskáists in. pl. *broken bones*.

iskaχkosi- *to stretch back one's hands*: niuókskaitapiiks ánniksaie iskaχkósii *there were three that stretched their hands back* (*to bring in the meat*).

-iskapiu v. mi- *hard*.

-iskatoχpokàuanisiu v. iskoχpókauanisiu.

iskáutako in. *loud or roaring sound*.

iskétstani in. *raft*, pl. iskétstanists; nitskétstani *my raft*.

iski- *to break* v. ski- *to break*.

-iskixtsi- *to lie low* (*so that one cannot be seen*): itåχkanáiiskixtsiu *then they* (sing.) *all lay low*.

-iskitakaupi- v. miskitakaupi-.

iskoχkistotau *put* (*the moccasins*) *with the fore-ends back*.

iskoχpókauanisiu *he cried himself small again*; skátamiskatoχpokàuanisiu *then he cried himself small again*.

iskóχt (iskóχtsi) v. skóχt.

iskotamisapi- v. skotamisapi-.

isksi- *to urinate*: áiisksiu *he urinates*. — Cf. saisksi-.

-isksima- (-isksimat-) *to put one's pack on*: ki tsánistsinami kitákixkitopixp, ki kitákiksisksimaχpi (to be read kitákitsisksimaχpi ?) *what colour of horse will you ride on, and put your pack on*; aisâkuyisíkekaii nitâkit(s)-isksìmau *I shall put my pack on a bay-striped back. — to load up*: nitsisksim *I load up*, ísksimau *he loads up*; nitsitaiàksisksim íksisakuyi *then I loaded up some meat. — to put upon*: stsikiks âmo onóχksèkani mátsitaiisksìmmatau *some put their beddings also upon* (*dogs*).

ísksimani in. *pack, load*, pl. ísksimanists.

-isksimma- v. -isksima-.

-isksin- *to know, to remember, to learn, to recognize*: nitásksinoau, nitsksinoau *I know him*, ásksinoyiu *he knows him*; nitásksinixp, nitsksinixp *I know it, I learn it*, ásksinim, ısksinim *he knows it, he learns it*; kâistɔtsinɑm annâχk nitsitsksinimàχpa *he looks like that one I know* (*my wife has connections with*).

Isksínaitapiàke (-àkeua) an. *woman belonging to the Bug-people*, pl. -àkeks.

Isksínaitapikoān an. *man belonging to the Bug-people*, pl. -koaíks.

Isksínaitapiks an. pl. *Bug-people*, a Peigan band.

isksínau (isksínaua) an. *bug*, obv. isksínai(i), pl. isksínaíks.

isksínauàsi- *to turn into a bug*: isksinauàsiu *he turns into a bug*.

isksinétakisin in. *minute*, pl. isksinétakisists; nitókskai isksinétakisin *one minute*; niuókskasksìnetakisin *three minutes*. — Cf. kepúsksksinitaksi.

isksíni in. *urine*.

-isksinimats- *to teach*: nitásksinimatstaki *I teach*, ásksinimatstakiu *he teaches*; nitásksinimatsau *I teach him*, ásksinimatsiu *he teaches him*; nitásksinimatsoχsi *I teach myself*, ásksinimatsoχsiu *he teaches himself*.

isksinisau- (isksiniso-) *to go back down*: itsksinisò *then she went back down*; ánisksìnisaut *now come back down*.

-isksipi- *to come back in*: ki otâisksipisi *and when he came back in*.

-isksipi- (-isksipist-) *to tie*: nitâiisksipistaki *I tie*, âiisksipistakiu *he ties*; nitâiisksipistau *I tie him*, âiisksipistsiu *he ties him*; ânnimaie itsisksipistsiuaiks *there it was that he tied them* (an.); nitâiisksipixp *I tie it*, âiisksipim *he ties it*; ânnimaie tsisksipim omí mistsisi *that was it he tied to that stick*; nitâiisksipistomoau *I tie for him*, âiisksipistomoyiu *he ties for him*: paχksistsisksipistomòkit *tie* (*a string*) *across to shorten it for me*; itsipaχksistsisksipistomòyiuaie *then he tied* (*a string*) *across to shorten it for her*. — Cf. -oksipist-, and also annâksistsipistsimàt.

Isksipyaii an. *Brings-back*, a woman's name. [551]

isksisi- v. -ksisi- *to stick*.

isksistsaki- *to do beadwork*: nitâiisksistsaki *I do beadwork*, âiisksistsakiu *he does beadwork*.

-iskskam- *to watch* (an.): nitâiiskskamau, nitáskskamau *I watch him*, âiiskskamiu, áskskamiu *he watches him*; nitâkskamàu (nitâkskskamàu ?) kitánninûna *I shall watch our* (incl.) *daughter*; nitâkskskamaiau *I shall watch them* (an.). — Cf. -iskskat-.

192 **-iskskat-** *to watch* (in.): nitàiiskskatsixp, nitáskskatsixp *I watch it*, àiiskskatsim, áskskatsim *he watches it*. — Cf. -iskskam-.

-iskskin- *to crack*: nitàiskskinitau *I crack him*, àiskskinitsiu *he cracks him*; nitàiskskinixp *I crack it*, àiskskinim *he cracks it*.

iskunat- *strong*: iskunàtaχkumiks *those that shot hard*. — Cf. iskunatap-.

iskunataχkumi- *to shoot hard* v. sub iskunat-.

[illegible]natap- *strong*: nitskunatàps *I am strong*, iskunátàpsiu, iskunatàpsiu *he is strong*; nitskunatàpsatoχp *I am strong at it*, iskunátapsatòm, iskunatàpsatòm *he is strong at it*; skunatàpsatòm otàpioyekànists *he was strong, whenever he went out to get something to eat*; iskúnataplu (in.) *is strong*; imakumaiskunatàpis nitóaχpi *even if it is a bad case* (prop. *even if it is strong*), *how he is shot*. — Cf. iskunat-.

iskunátàpsi (iskunátàpsiua) an. *strong man*, obv. iskunátàpsi(i), pl. iskunátàpsiks.

iskuyipist- (iskuyipista-) *to use as bridle*: nimoχtsiskuyipist *I made use of (it) as a bridle*; àiaksiskuyìpistoyiuàiks *he used (the ropes) as bridles for (the people)*.

iskuyipistàtsis an. *bridle*, pl. iskuyipistàtsiks.

iso- (isoi-, isui-) *through a lodge*: àkitsisoinoyiuaie *he will see him through the lodge there (outside)*; itàisuiàpiu moyists *he could see through lodges*.

-iso- *to go ahead*: itsisó *then he went ahead*, itsisóiau *then they went ahead*; aitsàitapisoχkòaiau aàpaists *nobody then went ahead of them for the blood*. — Cf. is-, -isat-.

-iso- *four* v. nis-.

isoin- (isuin-) *to see through a lodge*: àkitsisoinoyiuaie *he will see him through the lodge there (outside)*.

Isóisokàsimiàke (-àkeua) an. *woman belonging to the Shabby-coats*, pl. -àkeks.

Isóisokàsimikoàn an. *man belonging to the Shabby-coats*, pl. -koaiks.

Isóisokàsimiks an. pl. *Shabby-coats*, a Blood Indian band.

isok- (isoks-), sok- (soks-) *heavy*: isoksim, soksim (an.) *he is heavy* (of persons); isókimiu, sókimiu (an.) *he is heavy* (of animals); isokó (isokû), sokó (sokû) (in.) *it is heavy*, isokûists (in. pl.) *heavy things*; isoksistsisàu *if (the mares) had a heavy load*; miókasiu ninau ikàisokspinakiu *a strong man can lift a heavy weight*.

-isókaiis v. asókaiis.

-isokekinin- *to feel* (prop. *to seize ahead*) *the breast of a person or animal*: àisokèkininiuàiks *he was feeling their breasts* (i.e. *the breasts of the geese*) *with his hands*.

-isokotskinaikima- v. itásokotskinaikimàiau.

[551] **Isoksinama** an. *Heavy-gun*, a man's name, obv. -namai(i).

isoksistsi- *to carry a heavy load on one's back*: isoksistsisàu *if (the mares) had a heavy load*.

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Isókskitsinau (-inaua) an. *Ashes-chief*, a boy in an ancient story, obv. Isókskitsinai(i). 192

isokuiáuotàni in. *heavy shield*, pl. isokuiáuotànists. [551]

I'sokuiomaχkàni an. *Heavy-runner*, a man's name.

-isoχkatsis in. *foreleg*, pl. -isoχkatsists; otsisoχkatsists *his (its) forelegs*. [601]

isoχkéman an. *youngest wife*, pl. isoχkémaiks; nitsisoχkèman *my youngest wife*, otsisoχkèman *his youngest wife*.

-isoχkinauat- *to wear in front as a top-knot*: otokáni ixkanáiisoχkinauatòm *he had all his hair tied in front as a top-knot*.

isoχkitoχtsi (-tsik, -tsim) *on the edge of a hill*.

isoχpekists in. pl. *foreteeth*.

-isoχpski- v. **misoχpski-**.

-isoχpskyekiàki- *to trap a musk-rat (musk-rats)*: nitsisoχpskyekiaki *I trap a musk-rat*.

isóχtsi (-tsik, -tsim) *ahead, in front, in the future*.

isomaχka- *to run ahead*: nitáiisomaχk *I run ahead*, áiisomaχkau *he runs ahead*.

isoóχtsi (-tsik, -tsim) *near the edge of the water or the fire* (also used for *ashore*); potáni isoóχtsim *right near the fire*. — isoóχtsi in. *shore*, pl. isoóχtsists.

isopatska- *to take for a seat*: ánniaie isópàtskàiau *those they took for a seat*.

isopamaat- *to cross ahead of*: nitsisopamáatau *I cross ahead of him*, isopamáatsiu *he crosses ahead of him*, isopamáakit *cross ahead of me*.

-isot- *to take ahead, to touch, to feel by touching*: nitáisòtoau *I take him ahead*, áisòtoyiu *he takes him ahead*; nitáisòtsixp *I take it ahead*, áisòtsim *he takes it ahead*; ánnom okékini aisótsimaie *he felt that one's breast* (i.e. *the breast of that goose*).

-isotàpsimiks v. **onóχksisotàpsimiks**.

I'soyiks an. pl. *Tails*, the fifth age-society of the Peigans.

isoyíu *he has a tail*.

ispáχkitsékaχpi in. (?) *instep*.

Ispíksisi an. *Thick-ass*, a man's name. [551]

ispixtsi- v. **spixtsi-**.

-ispumo- (-ispummo-) *to go to heaven* v. **-spumo-**.

ist- *in, into*: natsikists ámoistsiàuki, istsistakàkitau *here are my moccasins, stick your feet in them*; itsistàpiksiu *he then ran into (a hole)*. — Cf. **ist-** *in the forest*.

ist- (ists-) *in the forest, into the forest*: annóχk ámo akétui ánnamaie itsistsàupiu *now in this bunch of timber he is sitting*; amáitsoàskuists itsitástsokaiau (itsitáistsokaiau) *they will sleep in thick forests*; amóm atsiuáskui aitáχkánaistokèkàm (misheard for -okèkàu ?) *all of them were camping in the forest here*; istsippiksiu *he fled into the forest (the brushes)*; itsistsàpiksiau *they then fled into the forest (the brushes)*. — Cf. **ist-** *in*, **-istso-**.

-istapotɑkoχkyaki- v. mistapotɑkoχkyaki-.

-istapsko- v. mistapsko-.

-istapspixtsi- v. mistapspixtsi-.

-istasuyin- v. mistasuyin-.

istatsi- *to sink*: nitsistàtsi *I sink*, istàtsiu *he sinks*.

-istauasi- *to grow*: nitåiistauåsi *I grow*, åiistauåsiu *he grows*; eini ånni nitsiståuåsii *they were shaped* (prop. *grown*) *like buffaloes*.

-istauatomo- *to make grow for somebody, to bring up for somebody*: åmoi kipóχksiståuatomòkit *quickly raise this one for me*; noχksiståuatomokit *please, raise him for me*.

-istauot- *to take away*: nitåistauotsixp *I take it away*, åistauotsim *he takes it away*.

Istɑkáni an. *Depend-on*, a man's name. [551]

istɑmaikaχtsi- v. istamaikaχtsi-.

istámaikaχtsisini in. *stake-game*.

istámatsis v. stámatsis.

istɑp- *away* v. istap- *away*.

-istɑp- = -istap- v. mistap-.

istápiokit *take me to* (*that river there*).

iståχk- = istoχk- v. itoχk-.

ĭståχksán an. *shawl*, pl. iståχksániks.

Istχkyăχtso (-tsoa) an. *Holds-his-head-down-Joe, Stooping-Joe*, a certain man's nickname, obv. -tso(i). [551]

isto- *to be cold* v. sto- *to be cold*.

istoån (istóån, istoán) an. *knife*, pl. istoåiks (istôaiks); notoån *my knife*, otoån (otoånni) *his knife*, otoåuaiks *their knives*; nisótɑmòtaki kåksåkin ki istoåi *I then took an axe and a knife*.

Istoán (Istoána) an. *Knife*, a man's name, obv. Istoán(i) (Blood Indian). [551]

istok- (istoks-), istoki- *drumming, knocking, making noise with the feet*: omi mistsisi itsistoksiksimau *he then beat on that stick with another stick*; itsistokipiksiu (*the buffalo*) *ran away making noise with their feet*; otsitɑstoksiskimaχp *where he used to make noise with his feet*. — Cf. istoki- *to knock*, etc.

-istok- (-istoki-) *two* v. nistok-.

-istoka- *to be or to become two*: stámistôkau ostúmi *then his body turned into two*; ki åmoχkaie ixtsistókau pisátapi, nitsinixpi nipûitapisin *and this is the second wonderful thing I saw in my life-time*.

-istokaχko-: noχkátsis nimoχtåistokaχkoau *I trip him up*.

istoki- *to knock, to drum*: nitåistokiaki, nitsistokiaki *I knock, I drum*, åistokiakiu *he knocks, he drums*; nitåistokiau *I knock him*, åistokiiu *he knocks him*; nitåistokixp *I knock it*, åistokim *he knocks it*; ki itåpaistokiinai *and then she* (4 p.) *knocked at* (*the tree*); ki itótsistokiuaie *and then he knocked at* (*the tree*). By the side of nitåistokiaki, åistokiakiu, etc., we find nitástokiaki, ástokiakiu, etc. — Cf. istok- *drumming*, etc.

192 **istsako-** *to dribble*: **átsàkoyiu** *it dribbles, it falls in drops*; **istsakoóixkau** *he dribbles* (*allows spittle to fall*).

-istsap- *burning*: **amó oápsp mistsii ixtástsapinisiuaie** *he burned its* (*the bird's*) *eye with the stick.* — *teasing*: **itástsàpiuàtsiuaie** *then he teased him by eating that brisket.*

istsápikaniksiminai *it was a very dry tree* (an.) (4 p.).

istsapiksi- *to flee into the brushes*: **itsistsàpiksiau** *then they fled into the brushes.*

istsápinam (an.) *is light-coloured*: **omáie tókskam istsápinam** *there was one light-coloured* (*horse*).

istsapini- *to have eye-ache*: **nitástsàpini** *I have eye-ache.*

istsapomaχka- *to run on each side*: **itsistsapomàχk(au)** (*the cow*) *would run on each side* (*i.e. would not go straight*).

istsammok- *to put a hat on, to wear a hat, to wear as a hat*: **nitsistsammoki** *I put a hat on,* **istsámmokiu** *he puts a hat on*; **nitáiistsammoki, nitástsammoki** *I wear a hat,* **áiistsammokiu, ástsammokiu** *he wears a hat*; **nitáiistsàmmokatáu** *I wear him as a hat,* **áiistsammokatsiu** *he wears him as a hat*; **nitáiistsàmmokatòχp** *I wear it as a hat,* **áiistsàmmokatòm** *he wears it as a hat.*

istsámmokân in. *cap, bonnet, hat,* pl. **istsámmokânists.**

istsåχk- = **istsoχk-** v. **itsoχk-** *before.*

[551] **Istséka** (we suppose this to be the correct form of the name) an. *Sore-back,* a woman's name.

istseka- *to have foot-ache, to have a lame foot*: **nitsitsistsèk** (= **istsiu noχkátsi**) *I have foot-ache,* **itsistsèkau** *he has foot-ache*; **nitástsèk** *I have a lame foot,* **ástsèkau** *he has a lame foot.*

istsekayi- *to run with an aching foot*: **stámaiiksistsekayiu** *then he ran as one whose foot aches very much.*

istsekinaki- *to have a hurting leg-bone*: **nitsistsékinaki** *I have a hurting leg-bone.*

istsekini- *to have tooth-ache*: **nitástsèkini (nitáistsèkini)** *I have tooth-ache.*

istsekini- *to make a noise* v. **istsikini-**.

istsekinistsi- *to have hand-ache*: **nitsistsékinists** (= **istsiu notsis**) *I have hand-ache.*

-istseksina v. **pitséksina.**

istséksinaikokàiks v. **pitséksinaikokàup.**

-istseksinaitapepuyi- *to speak Snake Indian*: **nitástseksinaitapepuyi** *I speak Snake Indian,* **ástseksinaitapepuyiu** *he speaks Snake Indian.* — Cf. **Pitséksinaitapi.**

-istseksinaitapi- v. **-istseksinaitapepuyi-**.

-istseksinasko- *snakes* (collective): **tsistapàistseksinaskoχs** *from* (*that one*) *more snakes will come in the future.*

-istsepiskat- v. **nistsepiskat-**.

-istsepiski- v. **nistsepiski-**.

192 **istsíksipokåχke** in. *salt water.*

istsíksipòkò (istsiksipòkûi) in. *salt,* pl. istsiksipokuists.

istsikska- *to make a slip-cut* (*a mis-cut*) : nitsistsiksk *I make a slip-cut,* istsikskàu *he makes a slip-cut;* nitåitapistsiksk *I really made a slip-cut.*

istsikúm v. stsikûm.

istsikûnistsi in. *sleigh,* pl. istsikûnistsists.

istsikunistsi- *to sleigh*: nitsistsíkunistsi *I sleigh,* istsikûnistsiu *he sleighs.*

istsim- *to throw* (*in wrestling*) : nitstsimau, nitåiistsimmau *I throw him,* istsimmiu, åiistsimmiu *he throws him.*

istsimàtsis v. istsimmatsis.

-istsimi- *to wash hands*: nitåiistsimi, nitástsimi *I wash hands.*

-istsimiats- *to make wash hands*: nitåiistsimiatsau, nitástsimiatsau *I wash his hands* (prop. *I make him wash his hands*), åiistsimiatsiu (ástsimiatsiu) *he washes his* (*another person's*) *hands* (prop. *he makes him wash his hands*).

istsimim- *to hate*: nitsistsimimmau, nitåistsimimmau *I hate him,* istsimimmiu, åistsimimmiu *he hates him;* ikámstsimimotsìniki *if he eventually was hated* (*disliked*).

[551] **Istsímiski** (-skiua) an., a woman's name, obv. -ski(i). What is the meaning of istsimi-? The latter part of the name means *face.* — Cf. I'stsimmake.

[551] **I'stsimmake** (-akeua) an., a woman's name, obv. -ake(i). What is the meaning of the first member of this compound? The second member is the common word for *woman.* — Cf. Istsimiski.

-istsimmatsekauatsi- *to have wet feet*: nitstsimmatsekauatsi *I have wet feet, my feet are wet.*

istsimmàtsis in. *match to make fire with,* pl. istsimmàtsists; nitatáksiixpi istsimàtsii *one package of matches;* nimátstsìmatsixpinan *we* (excl.) *did not have any matches.*

istsimoko (-kui, -kuyi) in. *fire-stick;* omi istsimokûyi ixtsitsimsisau *he wiped his anus with a fire-stick.*

-istsimotsii- (-tsei, -tseyi-)[A] *to wrestle*: nitástsimotsii *I wrestle,* ástsimotsiiu *he wrestles;* nitástsimmotsìmmau *I wrestle with him,* ástsimotsìmmiu *he wrestles with him.* By the side of *asts-* we find still aists-, which is the older form.

-istsin- *hoof*: ixpsitoksistsinàpiksop *it was* (*thrown*) *between buffalo-hoofs.* — Cf. moχsistsini.

istsinán in. *ration,* pl. istsinânists.

istsini- *to cut*: nitsistsinitaki *I cut,* istsinitakiu *he cuts;* nitsitomatapiistsinitaki iksisakuyi *then I began to cut the meat;* nitsistsinitau, nitåiistsinitau *I cut him,* istsinitsiu, åiistsinitsiu *he cuts him;* nitsistsinixp, nitåiistsinixp *I cut it,* åiistsinim *he cuts it;* ki imatátsistsinimaie úskitsipaχpi *and he also nearly cut* (*stabbed*) *his heart;* omima iksisakuyima otåiistsinixpìma *the meat he was cutting;* nitåkoχktsinitaii okétsiks *I shall cut his fingers;* nitsistsinomoau *I cut for him,* istsìnomoyiu *he cuts for him.*

A [Erratum: Read -tsei- (instead of: -tsei). Cf. corrigenda sheet, Cat. 128, p. 379 — Analyst]

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Istsitsáutåχpotàke (-àkeua) an. *First-snow-storm-woman*, a woman's name, obv. -àke(i). 192

istsitsi- *to melt away*: istsitsiu *it melts away*; itsistsitsiu *then it melted away*; manistápokskàspi, amóia kóniskuyi nitapáistsitsiu *as he ran, this snow was melting really*. [551]

istsitsik- *to have moccasins on, to put on moccasins*: istsitsíkiu *he has moccasins on*, åiàkstsitsikiu *he puts moccasins on*; itápaisauàkstsitsíkiòp *then we* (incl.) *began to put on other moccasins*; áiksistàkstsitsikìau *they had done putting on their moccasins*; amoistsiaie, istsitsíkatot *here are* (*moccasins*), *put them on your feet*.

istskáksin in. *dust*.

istskáu in. *dust*.

istskimskaki- *to stumble*: nitsistskimskaki *I stumble*, istskimskakiu *he stumbles*.

-istso- *to go into the forest*: ŋitàistsò, nitsistsò *I go into the forest*, åistsò, -istso *he goes into the forest*; itsistso *she went into the forest*; amóm ómaχksikskuyìxk àitsistsó *he entered a forest of big trees in this country here*. — Cf. ist- *in the forest*.

istsokini- *to have breast-ache*: nitástsòkini (= istsiu nokékini) *I have breast-ache*.

istsoχk- *before* v. itsoχk-.

istsoχtsatsikskini- *to have back-ache*: nitástsoχtsatsikskini (= istsiu nokakini) *I have back-ache*.

istsoyi- *to burn*: åistsoyiu *burns*; istsòyiau *they burn*.

istsoyi- *to thaw*: aitstsoyinai (*the calf*) (4 p.) *was thawing now*; åukanaistsoylu *he was thawed all over*.

istst- *to put* v. itst- *to put*.

iststaksin an. *brass-headed tack*, pl. iststaksíks.

iststsísiu *it is rough* (*not smooth*).

iststsískiòmita (-òmitaua) an. *shaggy-faced dog*, obv. -òmitai(i), pl. -òmitaiks.

iststsisopu *a rough wind blows*.

istúikoko *it is a cold night*; istúikokusi *if it is a cold night*.

istúisoò *he goes on a raid in winter*; istúisòiau *it was winter when they went on the raid*.

istunnat- v. stunnat-.

istunnixk- v. stonixk-.

-istut- v. -istot-.

istutsi- v. istotsi-.

istuyíi *last winter*.

istuyis- *to be ashamed* v. stuyis- (*same meaning*).

istúyisini v. stúyisini.

-istuyisin v. mi- *hard*.

istuyiu v. stuyiu.

-isu- *four* v. nis-.

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itauámatosimaupi in. *place for burning incense* (*where-we-make-incense*). 192
itauámisauòpi in. *stair*, pl. itauámisauòpists (*where-we-go-up*).
itauátsimoixkàupi in. *church*, pl. itauátsimoixkàupists (*where-we-pray*)
itauáuaχkaupi in. *street*, pl. itauáuaχkaupists. A
itauáuapìnnisopi in. *cradle*, pl. itauáuapìnnisopists (*where-we-rock*).
itáukaupi in. *bedroom*, pl. itáukaupists (*where-we-sleep*).
itauχkitst- v. itoχkitst-.
itáupamàupi in. *ford*, pl. itáupamàupists (*where-we-cross*).

itaupi- *to sit or stay in a certain place*: nitsitáupi *I sit or stay there*, itáupiu *he sits or stays there*; annó stáupit *stay right here*; ánistaupit *sit there*. Often itaupi- may be rendered by *to sit down*: nitsitáupi *there I sit down*, stáupit *sit down there*.

itáuyopi in. *dining-room*, pl. itáuyopists (*where-we-eat*).
itáuyosòpi in. *cooking-stove, kitchen* pl. itáuyosòpists (*where-we-cook*).
itā̈χpaniminàiks *then they greased them* (an.) (viz. *the hides*). — Cf. nitákoχponoau.
Itakítsoesko (-skui, -skuyi) in. *Round forest*, a local name. [103]

itam- (itami-) *then*: itámisokauatsikàpiksinai *then she* (4 p.) *suddenly moved her feet*; itámisauksipaupinai *then he* (4 p.) *suddenly sat up*; itámsokitsipuistàpiksiau *then they suddenly jumped up*; itámsokitsikinaipìminai *then suddenly he* (4 p.) *was gently coming in*; itámsokaisaitamiu *it was then breathing aloud*; áitamisokitòto *then suddenly he was coming*; nitsitamsokitopamaipuyi *I then was suddenly standing on the other side*. In all the quotations given above itam- (itami-) is followed by sok- (sauk-). Cf., however, otsóaχsists áitomiainimaie, otáisisapokoχpìsi *she then saw that his foods fell through* (*his body*), where áitomiainimaie will be misheard for áitamiainimaie. — Cf. autam-, skatam-, sotam-, tam-.

Itámiapì (-apìua) an. *Only-an-old-man* (this is the real meaning of the word), a man's name, obv. -apì(i). [551]

itap- *towards* v. itap- *towards*.
itásiixtsimau *then* (*the people*) *ran near the lodges*.
itásiststakiopi v. itáisiststakiopi.
itásksinimatsistoχkiòpi in. *school*, pl. itásksinimátsistoχkiòpists.
itásksinimatsòtspi in. *school*, pl. itásksinimatsòtspists (*where-we-are-taught*).
itáskaksisiu *then he told what he had done*.
itásokotskinaikimàiau *then they broke the ends of the ribs*.
itast- *to put* v. itst- *to put*.
itástsinàupi in. *saturday* (*when-we-draw-rations*).
itåχk- v. itoχk-.

ito (itoa) an. *leader-buffalo* (no plural): ito, áχsauàuaksisàt *leader, run well*; itoa mátoχkûiikiu *the leader was not injured*. The word seems to be an abbreviation of itomo (v. itomo-).

-ito- *to saddle* v. eeto-.
itoiin- *to go to catch* (used of horses): nitsitoiìnau *I then went to catch him*.

A [Erratum: Add: (where-we-walk). Cf. corrigenda sheet, Cat. 128, p. 379 -- Analyst]

192 **itokim-** (otokim-) *to fill*: nitotokimmau *I fill him*, itókimiu *he fills him*; nitotokimstoχp *I fill it*, ótokimstom *he fills it*. There remain some doubts about the correct form of this stem. Possibly Black-horse-rider pronounced ixtokim-, oχtokim-, nitoχtokimmau, ixtókimiu, nitoχtokimstoχp, óχtokimstom. — Cf. ixtókimiu, ixtúitsiu.

itoχk- (itoχks-) *on, on top* (*of*): itoχkitaixtsiu aksin *he is lying on a bed*; itoχkitaiokau nitúmmoi *he is sleeping on a hill*; itoχkitaipuyiu áinakasi *he is standing on a waggon*; sistsiua itoχkitaienixkiopiu mistsis *the bird is singing while sitting on a tree*; nitsitoχkitaupi asópàtsis *I sit on a seat*; itáiisoyopi nitsitóχkitstsau istóän *I put the knife on the table*; áitoχkitòpiuaie *she sat on top of* (*the post*). — In the imperative, conjunctive, and subjunctive initial itoχk- is changed to istoχk-. — Cf. ixk- *on, on top* (*of*).

-itoχkat- *to send*: omi otsitoχkataii *that one* (4 p.) *he had sent*. — Cf. atoχkat-.

itoχkánaikstuipùyiua v. ikst-.

itoχkitaixtsi- *to lie on*: nitsitóχkitaixts *I lie on*, itóχkitaixtsiu *he lies on*.

itoχkitaipuyi- v. itoχkitsipuyi-.

● [551] **Itoχkítaχsinàmaχka** an. *Takes-good-gun-on-top*, a man's name, obv. -nàmaχkai.

Itoχkítauaiàki (-kiua) an. *Strikes-on-top*, a woman's name, obv. -ki(i).

itoχkitoχpaipi- *to jump upon*: omiksi moksiks itoχkitoχpaipiīnai *she* (4 p.) *jumped on the awls*.

itoχkitoχt- *to put on top*: nitsitóχkitoχtoχp *I put it on top*, itóχkitoχtòm *he puts it on top*.

itoχkitopi- *to sit on something mentioned or understood*, especially used of riding a horse. This intransitive compound seems even to be more usual than the transitive forms of ixkitopi-. E.g. nitsitoχkitopi *I sit there on top*, itóχkitopiu *he sits there on top*, istoχkitópit *sit there on top* are used, respectively, for *I ride him, he rides him, ride him*.

itoχkitsipot- *to put on top*: nitsitoχkitsipotoau *I put him on top*, itoχkitsipotoyiu *he puts him on top*; nitsitoχkitsipotsixp *I put it on top*, itoχkitsipotsim *he puts it on top*.

itoχkitsipuyi- (itoχkitaipuyi-) *to stand on top*: itóχkitsipuyiu, itoχkitaipuyiu *he stands on top of*.

itoχkitst- *to put down on*: nitsitoχkitstsau *I put him down on*, itoχkitstsiu *he puts him down on*; itáisoyopi nitsitóχkitstsau istóän *I put the knife down on the table*; sikoχkòsà nitsitsitauχkitstsau potán *I then put the frying-pan down on the fire*.

itoχkitstsiu *is on top* (*of something*).

itoχkúiksinau *then she was found*.

itoχsoχkátomaχkamiuaie *he then ran back around to him*.

itoχt- *to put*: nitsitoχtoχp *I put it*, itoχtòm *he puts it*; ánnamauk itáiàkoχtòm kàmixtáists *there he began to put buffalo-chips* (here it- and -oχt- are separated by -aiak-); nistóa nitsistotóχsists nitúyim istoχtótau *put my own clothes in the same bundle*.

itom- (-otom-) *first*: itomaipinapo *he was the first that went east*; itòmipùyiu (itómipuyiua) *he stands first*; itomaipiksiu *he strikes first*; itomápauauaχkau *he was on the lead*; itomainitsiuaie *he kills him first*; otsitòminok (-inauk) *he was first caught by him* (4 p.); áistamotomapauauaniu *he would then be ahead and fly about*; nitákotòmapiksistau *I shall throw (the ball) first*; moyists mátotomoχkùsksinim *he also first found out the lodges*; nitákotòmitsip *I shall go in there first*; áχkotomikaiiskatsìop *let us* (incl.) *first run a race together.* — Cf. **itomo-**, and also **autom-**, **matom-** *first*, **matomo-**. 192

itomaat- *to walk ahead of*: nitsitomatau *I walk ahead of him*, itomáatsiu, itomatsiu *he walks ahead of him*; nitsitomàak *he walked ahead of me.* — Cf. **itomo-**.

itomaipíksim *he strikes first* (in base-ball).

itomapauauaχka- *to be on the lead walking about*: omá imitáu itomápauàuaχkau *the dog was on the lead.*

itomátapaχtùixpiaists *then they began to put the soles on them* (in.).

itomátapòtakiu *then he began to pitch camps.*

I'tomanaiàki (-kiua) an. *Strikes-first*, a woman's name, obv. -ki(i). [551]

itomík- *to throw out a leg in front, to lift up one of one's legs*: otsitomíkoχs *that he threw out a leg in front*; nitákitomikàki *I shall lift up one of my-legs*; itsitomíkàkiu *he then lifted up a leg.*

Itóminàmaχka an. *Takes-the-first-gun*, a man's name, obv. -nàmaχkai. [551]

itòmipùyi (itòmipùyiua) an. *who stands first, the leader of a long row, the first runner in base-ball*, obv. itòmipùyi(i).

itomipuyi- (-otomipuyi-) *to stand ahead*: kanistsippiotòmipuyiu omák akékoānak *that girl was standing far ahead*; itòmipùyiu *he stands first, he is the first runner* (in base-ball).

I'tòmistso (-tsoa) an. *First-one*, a man's name, obv. -tsoi. [551]

itómitsìpi- (-otómitsìpi-) *to enter first in a certain place*: nitotómitsìpi *I enter there first*, itómitsipìm *he enters there first.*

itomó (itomóa), **itamó** (itamóa) an. *leader*, obv. itomói (itamói); omi itomóii āχkanautamitsiau (āχkanautomitsiau) *all of them would provide the leader first.*

itomo- (-otomo-) *to go first, to walk ahead, to be on the lead*: nitsitomo *I go first*, itomo, áutomo *he goes first.* — Cf. **itom-**, **itomaat-**, and also **autom-**, **matom-** *first*, **matomo-**.

itotaupi- v. **otopi-**.

itotopi- v. **otopi-**.

itótstsists in. pl. *things left*: tókskai matsikists ánniaie nitsûyi ostói itótstsists *his moccasins were the only thing that was left on him.*

-itsanasiu (-itsainasiu) v. **nitsáinasiu**.

-itsapikoa- v. **nitsapikoa-**.

-itsapikoaipuyi- v. **nitsapikoaipuyi-**.

itsáuatsitsipìmiauaie: áisamo itsáuatsitsipìmiauaie *after a long while they did not hear her move about.*

192 **itsapánnoχkimau** *then he put his arrow to the bow-string.*

itsásksiau *they were growing there*: ksamátsisam itsásksiau niuókskaiaists *three sun-flowers were growing there.* — Cf. ikaistapaisisksiu.

itsâχk- v. itsoχk-.

●[551] **Itséka** an. *Sore-back* (a woman's name).[A]

-itsepuyi- v. nitsepuyi-.

itsetsii- *to wear mittens* (*gloves*): nitsitsètsii *I wear mittens*, itsétsiiu *he wears mittens.*

itsénnaukimiuàie v. saini-.

itsi- (aitsi-) *to be ripe, to be cooked*: itsiu, âitsiu *it is ripe, it is cooked*; ki âitsis *and when it is cooked*; âitsiaists *they* (in.) *were cooked*; itâitsiaists natósi *then they* (in.) *would be cooked by the sun.*

-itsi- *sweet* v. matsi- *sweet.*

-itsiepòkò v. mâtsipòkò.

-itsiipum v. mâtsiipum.

-itsik- *moccasin* v. -itsikat-. — Cf. matsikin.

itsikaχtsiu *then it stopped running* (of matter).

itsíkaniksitsiuaie *then she spread* (*the robe*) *out.*

-itsikat- *to put on one's feet*: amoistsiaie, istsitsikatot *here are these* (*moccasins*), *put them on your feet.*

-itsiki- *moccasin*: âpastotakiuanitsitsikiu *he makes moccasins*; âiàkstsitsikiu *he puts moccasins on.* — Cf. matsikin.

-itsikixka- *to make moccasins*: nitâitsikixk *I make moccasins*, âitsikixkau *he makes moccasins.*

-itsikin *moccasin* v. matsikin.

-itsikin- *moccasin*: itomâtapitsikiniau *then they began to have moccasins made*; nânauâχkoàpstsitsikinàiinai *finally she* (4 p.) *took her moccasins off.* — Cf. matsikin.

-itsikinat- *to have for moccasins*: eini òkskstsékaχpi ânnistsiaie âitsikinatòm (*the people*) *had* (*the hide around*) *the gamble-joint of the buffalo for moccasins.*

-itsikini- *to have moccasins made*: itomâtapitsikiniau *then they began to have moccasins made.*

itsikipaisiekauatoχpiuàie (viz. otsisaii) *then she feigned her hand to be swinging hard.*

itsikitsistsipistàiks v. ikit- *back.*

itsikotòkim amó kokotúyi *he then broke through the ice.*

itsíksistapsiu *he is slow* (of men and animals), itsiksistsikuyiu *it is slow* (of flowing water).

itsíksistsikuyiu v. itsiksistapsiu.

-itsixta- *to think* v. mitsixta- *to think.*

-itsixta- *to endure* v. mitsixta- *to endure.*

-itsixtani v. atsixtani.

itsimàni in. *parfleche*, pl. itsimànists.

itsimi- *to stink*: nitâiitsimi *I stink*, âiitsimiu *he stinks.*

[A] [Erratum: Add: Cf. Istséka. Cf. corrigenda sheet, Cat. 128, p. 379 -- Analyst]

Itsimmake (-akeua) an. *Needy-woman*, a woman's name, obv. -ake(i) (Blood Indian).

itsimó *it stinks.*

itsin- (itsini-) *all*: itsinoχpatskoau *he was all trampled to pieces*; ki ámoi nitáuatoχpinànists itsiniákauòyi *and these things that we* (excl.) *eat are all plentiful*; itsiniánistotoyìuaiks *he did the same thing to all of them* (an.); itsinióto̊lnaiks *they* (4 p. sing.) *took them* (an.) *all away*; stámitsinistsitsìua *then it all melted away*; áitsiniotsimiáu *they take them* (in.) *all*; otáitsiniopàukaie *he* (4 p.) *had paid him all* (*his wives*); áitsininìpiau *they were all taken down*; nánauaitsinitsìuaie *he finally cut* (*his robe*) *all up*; nánauaitsiniakìtsiniuasiaists *finally they were all scarred tongues.*

itsin- *among*: támitsinàpauàuaχkau otápi'sìsin *he then traveled about among the wolves*; tsá kanistápitsinapauàuaχkaχpa api'siks *how did you come to travel about among the wolves*; támsoksinoyiuaie amói otápi'sisìni ótsitsinauàuaχkàni annik matápìin *then* (*the people*) *saw among these wolves a person walking with them*; nimátaitsinspaiksau *I am not among them* (*I do not take part in their play*).

-itsin- *moccasin*: áuaitsinimau *he makes moccasins*; áitsinomoyiu *he makes moccasins for him*; noχkitápapikanitsinomòkit *please, make me a pair of scabby moccasins.* — Cf. matsikin.

-ìtsinanisko- v. nitsinanisko-.

itsinauauaχka- *to walk among* v. sub itsin- *among.*

-itsini- *tongue*: amói ákitsiniuàsiu *this one is a scarred tongue*; nánauaitsiniakìtsiniuasiaists *finally they were all scarred tongues.* — Cf. matsini.

itsinik- (atsinik-) *to tell the news*: nitáiitsiniki *I tell the news*, áiitsinikiu *he tells the news*; nitáiitsinikoau *I tell him the news*, áiitsinikoyiu *he tells him the news*, atsinikókit *tell me the news*, atsinikós *tell him the news*; nitáiitsinikatau *I tell the news about him*, áiitsinikatsiu *he tells the news about him*; otáitsinikàk *he* (4 p.) *was telling the news about her*; nitáiitsinikàupatau *I tell the news about him*, áiitsinikàupatsiu *he tells the news about him*; nitáiitsinikatoχp *I tell the news about it*, áiitsinikatòm *he tells the news about it.* The stem itsinik- is also used for *telling a story*: noχkitsinikit *tell a story, please.* In the olden times the Indians used it also for *telling a coup*: itauákaiksistapitsìnikii *then they tell lots of false coups.*

itsíniksini in. *story*, pl. itsiniksists.

itsinixka- *to be gone, to be at an end, to have disappeared*: áiitsinixkau (áitsinixkau) *is gone*; itáitsinixkaii nìtoχtsikatsìmiks *then my grass-hoppers are all gone*; itsinixkai áisàmiu *they were all gone on a hunt*; mátakauòa istuyists nitápotskinaminàniks ki áχsiks nótàsinàniks ixtsitápinixkàii *after not many years our cattle and our good horses were all gone towards* (*them*); otáitsinixkani einiua *when the buffalo were gone*; áketsinixkaiaiks (*the elks*) *were nearly all gone*; itsitsinixkauaie otsksáχkumi *then his earth was all gone*; mátakètsinixkàua ónokâmitàsin kitáksisamipàitapìsi *these many horses will not be all gone, as long as you* (*the Peigan people*) *exist*; áiitsinixkàs *when* (*the scar*) *has all disappeared.*

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192 **-itsinima-** *to make moccasins*: nitáitsinim *I make moccasins*, áitsinimau *he makes moccasins.*

itsinis- *to burn up, to singe*: nitáitsinisau, nitsitsinisau *I burn him up, I singe him*, áitsinisiu, itsinisiu *he burns him up, he singes him*; nitáitsinisixp, nitsitsinisixp *I burn it up, I singe it*, áitsinisim, itsinisim *he burns it up, he singes it*; itsinsimi nisókàsinànists *they then burned up our* (excl.) *dresses.* That its- does not belong to the root, appears from -inisòtsp *we* (incl.) *are burned up.*

itsinit: ksáχkuma itsinit *touch the earth.*

itsinit- *to cut all up* nánauaitsinitsiuaie *he finally cut* (*his robe*) *all up.*

itsinitsi- *to be burned up*: itsinitsiu, áitsinitsiu *it is burned up*; itsitsinitsiaists *then they* (in.) *were all burned up*; áitsinitsìsi *when it is all burned up*; imakétsinitsi noχksisokit *give me even burned stuff to eat.*

itsinitstsi- *to be all over*: itsinitstsiau *they are all over.*

itsínoχpatskoau (áitsinoχpatskoàu) *he was all tramped to pieces.*

itsinoχt- *to put among*: nitsitsinoχtoχp *I put it among*, itsinoχtom *he puts it among*; omá isoχkéman omi komóksisakò itsinoχtom omistsi oχkiists *the youngest wife put in a round piece of meat among the bones.*

-itsinomo- *to make moccasins for somebody else*: nitáitsinomoau *I make moccasins for him*, áitsinomoyiu *he makes moccasins for him*; kepúyi atsiki ánnaie anistsaitsinomòkit *sew ten pair of moccasins for me*; annáitsinomòkit *make me moccasins.*

itsinsp- *to be among*: nimátaitsinspaiksau *I am not among them* (an.) (that means: *I do not take part in their play*).

itsip- *to bring*: itsipiu *he brings him*; itsipoχtom *he brings it*; itsipoχtoyiu *he brings to him.*

-itsipaipuyi- v. nitsipaipuyi-.

-itsipiksist- *to have down* (of leggings): matsèks áiitsipiksistsiuaiks *he was having his leggings down.*

-itsipokáχkinakini- v. matsipokáχkinakini-.

-ítsipòkò v. mátsipòkò.

-itsipokoistot- v. matsipokoistot-.

itsipopui- *to put up, to stand up*: ómim ipotóχtsi istsipópuyis *stand* (*the rabbit*) *up there by the door.*

Itsipótsimaup in. *Battle-coulee.*

itsipsitsauyakàiayiau *they then had froth at the mouth from running.* Perhaps it ought to be itsipstsitsauyakàiayiau (cf. áitsipstsitsauànisiau).

itsipstapáχkoniãχkumiu (*the dog*) *was groaning after having got inside.*

[551] **Itsípstsiniki** (-kiua) an. *Kills-inside*, a woman's name, obv. -ki(i).

itsipstsistapiks- *to flee away inside*: itsitsipstsistapiksiuaie *he then fled away inside*; otsitsipstsistapiksàkaiks *they* (4 p.) *then fled away inside from him.*

itsipuixts- *to put up, to stand up*: ipotóχtsim istsipúixtsis *put* (*the buffalo-hide*) *up near the door.*

(*you*); autsitskixpiènikiaki *when I dance by* (*you*); tsitskixpis *when he danced by.*

itskixts- (an.), itskoχt- (in.) *to put back in its place*: stámatsitskixtsiuaiks *then he put them* (an.) *back again*; matsitskixtsisau *put them* (an.) *back again*; otokânoaists mátsitskoχtòm omi otsitaiokaχpiaiks *he put their heads back* (*in the same place*) *where they had been sleeping.*

I'tskina an. *Horn*, a man's name, obv. -nài(i). [551]

I'tskinaiàke (-akeua) an. *woman belonging to the Horn-people*, pl. -àkeks.

I'tskinàiikoän an. *man belonging to the Horn-people*, pl. -koaiks.

I'tskinàiiks an. pl. *Horn-people*, a Blood Indian band.

itskitáksists in. pl. *things that are left.*

-itsko- *to go past*: nitsitskoo *I go past*, itsitskoo *he goes past*; autsitskóaie *he went past* (*them*); támoχtsitskòaie *he just went past* (*them*); támoχtsitskòyinai *then he* (4 p.) *went past* (*him*). — Cf. itsk- *past*, -itskat-.

-itsko- *to go on the prairie*: nitàitskò, nitsitskò (nitsi'tsko) *I go on the prairie*, àitskó, -itsko *he goes on the prairie*; áipitskòiau *they had gone far on the prairie.* — Cf. itsk- *on the prairie*, itskaat-.

itskokskasi- *to run past*: sotámoχtsitskokskasiuaie *he then just ran past* (*him*); ixtsitsitskokskasiuaiks *then he ran past them* (an.); támåχkanoχtaitskokskasinai *then all* (4 p.) *ran past* (*him*).

itskoχpatsko- *to tramp into the prairie-ground*: itsitskoχpatskoyiu *he then tramped into the prairie-ground.*

itskoχt- v. itskixts-.

itskóχtsi (-tsik, -tsim) *past*. Though it does not occur in our texts and notes, the existence of itskóχtsi *past* is scarcely to be doubted. — Cf. itsk- *past*, -itsko- *to go past.*

itskóχtsi (-tsik, -tsim) *on the prairie.* — Cf. itsk- *on the prairie*, -itsko- *to go on the prairie.*

itsksåχpaipi- *to jump out past*: nitsitsksåχpaipi *I jump out past*, itsksåχpaipiu *he jumps out past.*

itsksinit- *to cut through* (*the hide*): manistsitsksinitoχsauai *when they* (*first*) *cut through the hide.*

itsksistotsi- *to move camp to the prairie*: nitåitsksistotsi *I move camp to the prairie*, åitsksistotsiu *he moves camp to the prairie.*

-itskskat- *to decide*: nitåkitskskàtsixp *I shall decide it.*

-itso- *fine* v. matsiu- *fine.*

-itsoap- v. matsoap-.

itsoχk- *before, in front of*: itsóχkopiu *he sat by* (*the creek*); itsóχkaipuyiàu *they stood before* (*the opening of the hole*); tókskaie moyisi itsitsóχkipuyiau *they stood in front of one of the lodges*; támitsoχkoχpiinai *then* (*the gambling-wheel*) (4 p.) *fell down before* (*the door of the lodge*); nitsitsoχkàpui *I was standing before* (*the door*); kimåukitsoχkaipuixpuåuisks *why are you* (pl.) *standing before* (*the hole*); itsitsóχkakòtotau *he then built a big fire before* (*the opening of the hole*). In the imperative, 192 conjunctive, and subjunctive initial itsoχk- is changed to istsoχk-, e. g. istsóχkstautos *stick* (*the awls*) *in front* (*of the door*); istsóχkopìt *sit before* (*the door*).

itsoχkaipuyi- v. itsoχkipuyi-.

itsoχkapuyi- v. itsoχkipuyi-.

itsoχkàuasainiu *he then wept aloud.*

itsoχkipuyi- (itsoχkaipuyi-), itsoχkapuyi- *to stand before, to stand in front*: nitsitsóχkipuyi, nitsitsoχkàpuyi *I stand in front*, itsóχkipuyiu, itsóχkaipuyiu *he stands in front*; otáutakoχsì kitsitsino ki omík kitsimik, nitsitsåχkàpui *in the afternoon I saw you there at the door, I was standing there in front.*

itsoχkoχpi- *to fall before*: támitsoχkoχpìinai *then* (*the gambling-wheel*) (4 p.) *fell down before* (*the door of the lodge*).

itsoχkopi- *to sit before, to sit in front*: nitsitsóχkopi *I sit in front*, itsóχkopiu *he sits in front*, istsóχkopìt *sit in front.*

itsótomakiau *then they snorted.*

itsótsiu: omá ákai-Pekàniu itsótsiu *then the ancient Peigan tribe had a famine.* — Cf. aiótsapisi.

[551] **I'tspyåχkitopi** (-opiua) an. *Middle-rider*, a man's name, obv. -opi(i).

itst- (itast-) *to put, to put away in a certain place, to put down on*: nitsitastaki, nitsitstaki *I put*, itástakiu, ìtstakiu *he puts*; nitsitastsau, nitsitstsau *I put him*, itsitástsiu *he puts him*; nitsitástoχp, nitsitstoχp *I put it*, ìtsitastòm, itsitstòm, itstóm *he puts it*; nitáistamitsitstaki ikyákyàtsi *then I put the traps there*; áχsi auáuaχsi iststakík *put* (pl.) *good food* (*in the corral*).

itstsáipiksistsiixk omí maiái *then she pulled her robe in sight.*

itstsi- (-otstsi-) *to be there*: itstsiu, aitstsiu, -otstsiu, áutstsiu *there is*; mátsitstsixpa (mátsitstsip) *there is none, there are none*; ki ánniauk kokúyi itótstsiu mákaipìi *and that night the blizzard was there*; auátsitotstsìsau máksiniapì *when they went themselves to the carcases about*; motóyi otsitakotstsixpi (*the time*) *that it will be spring*; áutstsiu nimoχtakskìmmatapspinàni *now was* (*came*) *that, we* (excl.) *were to become poor from*; sákiitautstsiu ápssìi *the arrow is still there.* — Cf. istsi- *to be*, itsitsi- *to be there.*

itstsìtsiu *it burned there.*

Itstsóyàke (-àkeua) an. *woman belonging to the Rough-mouth-people*, pl. -àkeks. Perhaps the correct form is Iststsóyàke.

Itstsóyikoăn an. *man belonging to the Rough-mouth-people*, pl. -koaíks. Perhaps the correct form is Iststsóyikoăn.

Itstsóyiks an. pl. *Rough-mouth-people*, a branch of the Blood-people (v. Aápaitapìks). Perhaps the correct form is Iststsóyiks.

[551] **Itsúiåχkumi** (-kumiua) an. *Yells-in-the-water*, a man's name, obv. -kumi(i).

Itsúiinokåχkumi (-kumiua) an. *Elk-yells-in-the-water*, a woman's name, obv. -kumi(i) (Blood Indian).

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192 **k-** *you* (sing.) : káksikamitotànik *he will perhaps go and tell you* : kâχkainoaχs *that you should see him* ; ki ânnyaie kanistoχkot *and that way I give it to you* ; tsâ kanistápapauâuaχkaχp *what do you travel about for.* — *you* (pl.), in combination with certain suffixes : kâχkotaχkòspuaiixk *that you* (pl.) *may stretch your hands out* ; póχsapok kitoχkêmauaiks kaχkitsâipiauaii *come here* (pl.) *that you take your wives out.* — *your* (sing.) : kaâuyi *your mouth* ; katsikin *your moccasin* ; kóma *your husband.* — *your* (pl.), in combination with a suffix added to the noun : kaáχsoàua *your* (pl.) *grand-parent* (also : *parent-in-law*) ; kómoàua *your* (pl.) *husband.* — *our* (incl.), in combination with a suffix added to the noun : kaáχsinùna *our* (incl.) *grand-parent* (also : *parent-in-law*) ; kóminùna *our* (incl.) *husband.* — The distribution of k-, ki-, kit- (kits-), ko- belongs to grammar. Cf. ki-, kit-, ko-.

k- *and,* abbreviation of ki *and.*

-k after -s, sandhi-form of -sk, a relative suffix.

-k (-ka), a demonstrative suffix added to pronominal, nominal, and other forms : ki amók ótapisìnik itsinóksistotoyìau *and then they told the happy news to these people behind* ; amók itâixtsiuak *this one, lying here* ; âmok kaiiksík pitsikóχts *here on one side of this trail* ; nitâniixp omâk akêuàk *what that woman said to me* ; omâk akêkoãnàk *that girl there* ; itanistsiu omìk ŭsik *he said to that son-in-law of his* ; omìk ómaχksiksìmik *that log there* ; ki itótsim omìk istsík *and he took the fire there* ; âmoksik istsêksinaikokàiksik *these owners of the snake-painted lodge* ; ânnàk kiksistoauàk *that mother of yours* (pl.) ; náχksistsamsàuχtapatsimàua ânnàk, nínnàk, niksistàk, niskâiks *I did not care for those, my father, my mother, my younger brothers* ; ânnak nòkósak *those children of mine* ; ânnik kokúyik naχksók *when I then sleep in the night* ; ânnistsik mistsistsík ânnistsikaie tsipaχpâkit *brush with those sticks that are lying there.* Very common is the extension of adverbs ending in -tsi (-oχtsi, etc.) by means of the suffix -k.

-k *foot, leg* v. -ka.

-k- (-kai-, -kau-) and k- (kai-, kau-) *already* v. ak- *already.*

-k- *very* v. kai- *very.*

ka- (kau-, k-) *foot, leg* seems to be a true prefix in -kapiksi-, kauaskima-.

[551] **-ka** (-k) *foot, leg* : Síksika *Blackfoot tribe* ; Méksikà *Red-feet* (a man's name) ; ástsêkau *he has a lame foot* ; nitsínok *I have long feet* ; sâχksikàu *he has short feet* ; nitsikaχpekaχk *I have a swollen foot* ; nitsipáksaikaki *I have bare feet* ; nitáskàki *I break with my foot* ; nitâisaipikaki *I stretch*

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my leg; itsitomikàkiu *he then lifted up a leg*; nitáuaksikàki *I bend my leg.* 192

kaáχsinûna (incl.), **naáχsinàna** (excl.) *our (American) government* (prop. *our grandfather*).

káaukixkau in. or an. (?) *stump of a tree*, pl. káaukixkaists or káaukixkaiks (?); omima káaukixkàiin itsitsapspimiuaie *then he put him over a stump.*

kai- (-k-) *very, very much*, doubtless originally ikai-, as appears from the assibilation in the combinations itskai-, otskai-, ikskai-: káiikitsoàpisiu *she is very fine*; káiksimmatsinoaii (kaiksimmatsinoaii) *I am very glad to see them* (lit. *they are very gladly seen*, or: *they are seen very welcome*); káistotsinam annáχk nitsitsksinimaχpa *he looks very like that one I know* (*my wife has connections with*); itskaipuináχkumìnai *he* (4 p.) *then was neighing very hard* (lit. *he was suffering very much with neighing*); ótskaistuyìs *because it was very cold*; otskáikimìsi *that he* (4 p.) *had treated him very well*; aχkskáunotsìau *they must be awfully hungry*; kaitsiuakèixpaie *that she was a very good-looking woman*; káitsiuokomìpum *his* (that means: *your*) *lice taste very good.* — Cf. ik- *very* and ikskai-.

-kaiapi- v. akaiapi-.

Káiáχkyòpi an. *Her-head-towards-dried-meat*, a woman's name. [551]

Kaiékaukèkin an. *White-breast*, a woman's name (nickname), obv. -kẹ̀kini.

Kaiékaukèkinàke (-àkeua) an. *woman belonging to the White-breast-people*, pl. -àkeks.

Kaiékaukèkinikoàn an. *man belonging to the White-breast-people*, pl. -koaiks.

Kaiékaukèkiniks an. pl. *White-breast-people*, a Peigan band.

kaiet- (kaiit-) v. ikit- *over.*

kaietauat- v. ketauat-.

Kaietsā̀χkumi (-kumiua) an. *Yells-on-top*, a woman's name, obv. -kumi(i). [551]

kaietsopi- v. iketsopi-.

kaiéu is used in counting single traveling buffaloes. For *one traveling buffalo* they used nitók kaiéu, for *two* of them natók kaiéu, for *three* of them niuók kaiéu, for *four* of them nisó kaiéu, and so on.

kaiik- *white* v. ksik- *white.*

kaiiksík in ámok kaiiksik *the trail here.*

kaiiksk- *on one side* v. ksiksk- (same meaning).

kaiikskat- v. ksikskat-.

Kaiixtsipiniki (-kiua) an. *Spotted-kills* (prop. *is-killing-a-spotted-one*, or something like it ?), a woman's name, obv. -ki(i). [551]

káiixtsiu *there is room* (*space*).

-kaiin- *to open*: omi kitsimi ikináikàiinimiàu *they opened the door easily.*

kaiipani- v. kipani-.

káils in. *dried meat*, pl. káiists.

kaiiskáχp an. *porcupine*, pl. kaiiskáχpiks.

Kaiiskáχpoχsoiàists in. pl. *Porcupine hills* (prop. *porcupine-tails*). [103]

192 **kaiiskatsi-** *to run a race*: nitsikaiiskatsi *I run a race*, kâiiskatsiu *he runs a race*; kâiiskatsìiau *they run a race together, they race one another*; âχkotomikaiiskatsìop *let us* (incl.) *first run a race together.* — Cf. âχksikɑksikâìayiskatsìop.

kâiiskatsìisini in. *racing one another, race*, pl. kâiiskatsìisists.

kaiiskstɑkipapauka- v. ksiskstɑkipapauka-.

Kâiispaiks an. pl. *Grass-dancers.*

kaiist- *for nothing, at random*, etc., v. ksist- (same meanings).

kaiistoat- *to promise* v. ksistoat- (same meaning).

kaiistoχsi- v. ksistoχsi-.

kaiists in. pl. *quills*; okâiimists *his quills*; itoχkótsiuaie omistsi atsíkini, kaiì ixtáukatoχpiaists *she then gave him moccasins ornamented with quills.*

kaiistuitauani- v. ksistuitauani-.

kaiistuyi- *to promise* v. ksistuyi- (same meaning).

kaiit- v. ikit- *over.*

kaiiua (kaiiuatsiks) *what is the matter with him, what does he want*; kaiópa moyists *what is the matter with the lodges*, kaióp *what do we* (incl.) *want.* — Cf. -iki- *to be the matter.*

Káina (Káinaua) an. *Blood Indian tribe.*

Káinaikoăn an. *Blood Indian*, pl. -koaiks.

[551] **Káinaikoăn** (-koăna) an. *Blood* (prop. *Blood Indian*), a man's personal name, obv. -koăn(i).

káinaiskina an. *mouse*, obv. kâinaiskinaì(i), pl. kâinaiskinaiks; kâinàiskìnàiài, âuàpinyāχsì *mice, swing the eyes.*

kâinaiskinokùyi (-okùyiua) an. *mouse-coloured horse*, obv. -okûyi(i), pl. -okùyiks (*mouse-haired*).

Káinàke (-àkeua) an. *Blood Indian woman*, pl. -àkeks.

kaioχpats- v. koχpats-.

kaióp (kaiópa) v. kaiiua.

kaiots- *to pad* v. kots- *to pad.*

[551] **Káistoki** (-kiua) an. *Crop-ear*, a man's name, obv. -ki(i) (Blood Indian).

káistotsinɑm annâχk nitsitsksiniṃàχpa *he looks like that one I know* (*my wife has connections with*).

kaitsiu- is the contraction of kai- and -itsiu- *fine* (v. matsiu).

kaitsiuàke (-àkeua) an. *very fine woman*, obv. -àke(i), pl. -àkeks.

kâitsiuokomìpum *his* (that means: *your*) *lice taste very good.*

kak- *just, only*: kaḳatósi (kakató'si) *star* (*just a holy one, just a sun*); kâkitsinim *he just saw it*; kâksistomiu *he was just naked* (*he just had a body*); kaáuyi kaksâixtsis *that you are sticking out with your mouth only*; kakókasatòminai he (4 p.) *just picked it up*; âχkiists kâkitaixtsìi *his bones were just there*; âikakauoyiu (*the people*) *only ate*; sotámikakòtsit *now just take them* (in.); nitâukàkotoaii omiksi osâkiks *I was just about to take those pieces of back-fat*; âikaksinisàu *he only got off* (*his horse*).

[551] **Káka** an., a man's name of unknown meaning.

kanáuχsoχtsi *all behind*: kanáuχsoχtsi nitã̈χkanaipuyìau *they were all standing all behind.* 192

kanáumaχksim *he is oldest.*

kanaut- *to take all*: kanâutsit *take it all.*

-kanautsisi- : amói aukanâutsisiu okóauai (*the enemy*) *took everything from their lodge.*

kanist- (kanists-) *still*: kânistàpiàutomò *he was still far ahead of the others*; kanistsippiotômipuyìu *she was still standing far ahead*; okánistauauaχkàχpi *while he was walking still*; okânistaiokàχpiau *while they are still sleeping*; okânistaixtsixp *it was still there*; okânistauamotsìixpi *as they still invite each other*; okânistsitaixtsixpi *as they are still there* (viz. *their holy things*).

kann- (kannai-, kannau-) *all* v. kan- *all.*

Kanókami an. *Old-Medicine-lodge*, a woman's name. [551]

kápomàni an. *owner of a water-bag.*

-kapiksi- *to move one's foot* (*feet*): itámisaukauatsikàpiksinai *then she* (4 p.) *suddenly moved her feet.*

Kapixtímo an. *Scabby-cherry-bush*, a man's name (Blood Indian). [551]

kâpimani in. *cradle*, pl. kâpimanists.

kâpitsikinàn- in. *old boiled bone*; kikápitsikinànoaists *your* (pl.) *old boiled bones.*

kapoksinaki- *to have sticks spread out on high*: okóaii pistóχtsi itsikâpoksìnakiu *inside of her lodge she had sticks spread out on high.*

kapoksínaksini in. *floor*, pl. kapoksínaksists.

kat- *therefore, that is why*: kátaisàmiàua (kâtaisàmiàua) *that is why they wear the war-bonnet*; katsauáuiau ìksisakui *that is why they do not eat meat*; ki autoiâtsis kátoχtautoanisòyi (kâtoχtautoanisòyi) *and that is why they use the forked stick as a cane*; kâtaisàikimii ki otaχkúimii sinopâiks autúsi *that is why in spring the kit-foxes are short-furred and yellow*; kâtautsìnaiau annóχk *that is why they are fat nowadays*; kâtaistùnnoyìuaiks *that is why they were afraid of them* (an.); kâtainixkiaua *that is why they sing*; kátainokìnakimiaiks *that is why they are long-legged*; kâtautstsitsìmii *that is why they are yellow*; kâtainiopa *that is why we* (incl.) *die*; nikâtauanixpinan *that is why we* (excl.) *say.*

kat- (katai-, katau-) *not* v. kat- (a negative and interrogative prefix).

-kat- (-kats-) *liver* v. aupixkat-, -opixkat-.

kâtoχtautoanisòyi *that is why they use it as a cane.* — Cf. ótoâtsis.

katoyis an. *blood-clot*, obv. katoyisi, pl. katoyisiks.

Katoyís (Katoyisa) an. *Blood-clot*, the name of an ancient hero, obv. Katoyisi.

Katoyisiks an. pl. *Small Sweetgrass hills.* [103]

-katsían an. *leg of buffalo-robe*: nisoóyi taχpótsis kitoχkatsian *scare* (*the buffalo-hide*) *four times with the leg of your buffalo-robe*; otoχkatsianiauaiks (the text has otaχ-) *the leg-parts of their robes.*

kauaixtsi- *to be open*: omik kitsimik káuaixtsiu *the door was open.*

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192 **kauaipiksi-** *to open*: nitâíkauaipiksíkstaki *I open*, âíkauaipiksíkstakiu *he opens*; nitâíkauaipiksistau *I open him*, âíkauaipiksistsiu *he opens him*; nitâíkauaipiksixp *I open it*, âíkauaipiksim *he opens it*.

kauaχkó (-kui, -kuyi) in. *coulee*, pl. kauaχkuists.

kauaχkúsko (-skui, -skuyi) in. *many coulees* (collective), pl. kauaχkûskuists; manistápikauaχkûskoχpi *where many coulees were about*.

-kauatsi *foot* (*feet*): nitstsimmatsekauatsi *I have wet feet*; nitásekauatsi *I am foot-washing*. But itámisaukauatsikàpiksinai does not belong here (v. -kapiksi-).

kauaskima- *to drive horses on foot*: kâuaskimàiau *they drove their horses on foot*.

kâumoiòkstsi (kâumoiòkstsiua) an. *worm*, obv. kâumoiòkstsi(i), pl. kâumoiòkstsiks.

kâupiu in. *arrow with blunt point*; nitoχkâupim *my arrow with blunt point*.

kak- v. kak-.

kákanotstòki (kákanotstòkiua) an. *owl*, obv. kákanotstòki(i), pl. kákanotstòkiks (*who-has-large-holes-in-his-ears*).

kam- *quickly*, etc., v. ikam- (same meaning).

kamota- v. kamota-.

kan- (kanai-, kanau-) *all* v. kan- *all*.

kanauánaukoχtsi *full half* v. anáukoχt.

kanist- v. kanist-.

kann- (kannai-, kannau-) *all* v. kan- *all*.

kapsèks an. pl. *hard-seed-berries*.

kat- (katai-, katau-), a negative and interrogative prefix. The distribution of the negative prefixes belongs to grammar. — Examples of negative kat-: omâ katâukemìua *the not-married man*; kikátaikimmoka *he who does not pity you*; kikátaukitskatâχpists *those* (in.) *that you did not vomit up*. — Examples of interrogative kat-: kátauanìuats *is he used to tell*; kikátainokixpa *did you see me*.

kat- *therefore, that is why* v. kat- (same meaning).

kátaièpuyi (kátaièpuyiua) an. *dumb, a dumb person*, obv. kátaièpuyi(i), pl. kátaièpuyiks.

[551] **Kátaiixkètoa** an. *Never-baked*, a man's name (Blood Indian).

Katâiimiàke (-àkeua) an. *woman belonging to the Not-laughers*, pl. -àkeks.

Katâiimikoàn an. *man belonging to the Not-laughers*, pl. -koaiks.

Katâiimiks an. pl. *Not-laughers*, a Peigan band.

kátaiistsinitau (kátaiistsinitaua) an. *not castrated* (*animal*), obv. kátaiistsinitai(i), pl. kátaiistsinitaiks; omiksi napimiks kátaiistsinitaiks *the male* (*horses*) *that were not castrated*. The proper meaning is *not cut*.

[551] **Katâiitàχsi** (-àχsiua) an. *Not-really-good*, a man's name, obv. -àχsi(i) (Blood Indian).

kátaioχtsimi (kátaioχtsimiua) an. *deaf, a deaf person*, obv. kátaioχtsimi(i), pl. kátaioχtsimiks.

Katáisepisto (*-toa*) an. *No-owl*, a man's name, obv. *-toi*. 192

Kátaisokàsimi an. *No-coat*, a man's name.

Kátaitoχkyaiake (-akeua) an. *Not-really-bear-woman*, a woman's name, obv. -ake(i). [551]

katâukèmi (katâukèmiua) an. *unmarried man*, obv. **katâukèmi(i)**, **pl.** katâukèmiks.

Kátaukyaio (-kyaioa) an. *No-bear*, a man's name, obv. -kyaioi. [551]

katséksi in. *root* (*of a tree*), pl. katséksists.

-katsi *foot*: méksikatsì *duck* (*pink-coloured-feet*). — Cf. moχkátsis.

kátsistuyik (-stuyika) an. *young buffalo-cow two years old, heifer*, obv. -stuyik(i), pl. -stuyikiks. Used of various kinds of ruminants.

-kek- v. -kik-.

kéka (**kika**) *wait* (interjection).

keki- *to gain a point*: ki omá tókskam ákoχkatsikèkiu *and the other one would also gain a point*; kékisau *when they gained a point*.

-kemat- *to have for a wife, to marry* (of a man): áukematsiu *he marries her*. — Cf. ixkemat-.

-kemi- *to have a wife, to marry* (of a man) v. ixkemi- (same meaning).

kep- (kepi-, kepo-), -ipp- (-ippi-, -ippo-) *ten*: kepitapiau *there are ten persons*; nitsippànistsi *I did it ten times*. — Cf. képo.

Képa an. *Kipp*, a white man's family-name, obv. Képi. [551]

kepánauksi an. *dime*, pl. kepánauksiks (*ten-halves*).

képippo *hundred* (simple form); **képippi an., képippoyi in.; képippiau** an. képippoiau in. *they are hundred*; kepippetapiau *there are a hundred persons*.

kepíppoixtsau an., kepippoχtoχp in. *it costs hundred dollars*.

kepíppoisopoksixtsau an., kepippoisopoksòχtoχp in. *it costs hundred dollars*.

kepípponiu *it is hundred days* (*nights*).

képo *ten* (simple form); képi an., kepóyi in.; kepiau an., kepóiau in. *they are ten*. — Cf. kep-.

kepóixtsau an., kepóχtoχp in. *it costs ten dollars*.

kepóisopoksixtsau an., kepóisopoksoχtoχp in. *it costs ten dollars*.

kepóyi *ten times*. — V. also képo.

képuikèpippo *thousand* (simple form); **képuikèpippi** an., **képuikèkippoyi** in. (*ten-hundred*).

kepúsksksinitaksi *ten minutes*. Is -sksks- not misheard for -sks-? Cf. isksinétakisin.

kèsúm an. *sun, moon*.

kesumínixksini in. *moon-song*, pl. kesuminixksists.

ket- *over* v. ikit- *over*.

ket- *to cook* v. aixket-.

-ket- *to think dirty, to detest*: nitsiksikètsixp *I think it very dirty*; hâ, nitúkètsimàn Nápiua *ah, I hate the Old Man*.

kétani (**kétan**) in. *cooking, baking, loaf of bread*, pl. **kétanists**.

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192 **ketauat-** (kaietauat-) *to go over*: nitâiketauatoχp *I go over it*, kaiétauàtom *he goes over it*; ixtapó mistákists, kaiétauàtom (*the ancient Peigan tribe*) *came to mountains, went over them.*

kétoki (kétokiua) an. *prairie-chicken*, obv. kétoki(i), pl. kétokiks.

kétokiokàtsis in. *kind of saddle*, pl. kétokiokàtsists (*prairie-chicken-snare*).

● [551] **Kétokipokàu** (-pokàua) an. *Prairie-chicken-child*, a man's name, obv. -pokai(i).

kétoχkòmiu (kétoχkòmiua) an. *sucker* (fish), pl. kétoχkòmiks.

ketsim- *to encourage*: nitâiketsimmau *I encourage him*, âiketsimmiu *he encourages him*; otsitaiketsimokoaiau ómoauaiks, máχksipaskàniau *then they were encouraged by their husbands that they might dance*; ki itsáuatstunnoyiàuaiks, otâiketsimokoaiauaiks *and then they were not afraid any more, because they were encouraged by them* (that is: *by their husbands*).

kénnâ, etc., v. ânnâ.

kénni = ki ânni *and that is it, and that is the end, and that is all.* — Cf. ânnâ.

kénniaie (kénnyaie) = ki ânniaie *and that is it, and that is the end, and that is all, and that is enough.*

kénnimaie = ki ânnimaie *and that is it, and that is the end, and that is all, and that is enough.*

ki *and*. This particle often combines with the first vowel of the next word, e.g. ki ânni (*and that*) becomes kyánni, and even kénni; ki itaniu (*and then he said*) becomes kitaniu. In de Josselin de Jong's texts ki is very rarely treated as an independent word.

ki- *you* (sing.): kikátoχkoχkèmi *you have got another wife*; kikâuχkoi *you have got something to eat*; kikâipaχtsàn *you have said wrong*; kikátainokixpa *did you see me*; kimauksipisks *why did you come in*; kinâtoχkanist *I just tell you.* — *you* (pl.), in combination with certain suffixes: kimâtoχpâtakixpuaua *you* (pl.) *do not carry*; kinâtsikimmoχpuau *I just pity you* (pl.) — *your* (sing.): kinna *your father*; kiksista *your mother*; kisekâni *your bed*; kipapâukani *your dream*; kisópàtsis *your seat.* — *your* (pl.), in combination with a suffix added to the noun: kinnoàua *your* (pl.) *father*; kiksistoaua *your* (pl.) *mother*; kipitâmoàua *your* (pl.) *old woman.* — *our* (incl.), in combination with a suffix added to the noun: kinnûna *our* (incl.) *father*; kisópàtsinûna *our* (incl.) *seat*; kisókaiinûna *our* (incl.) *trunk.* — Cf. k-, kit- *you*, ko-.

-ki (-ky-) *head*: pinipóχkiàkik (pinipúχkiàkik) *do* (pl.) *not hold your heads up*; nitsipaiksikyoχkiakinai *he* (4 p.) *stuck his head high up*; manistáksâuχkyàks *when he tried to pull his head out*; kanâixtsapoχkisik *lie all of you* (pl.) *with the head to the centre of the lodge*; istsitsâiikauatoχkyòχsiu *at first he shook his head hard.* — *face*: itapitoχkyaisinai *then he* (4 p.) *laid his face on* (*it*); itsistapotákoχkyakinai *then she* (4 p.) *turned her face away from* (*him*).

kiaχkpiks- *to be cheerful*: nitâikiaχkpiksi *I am cheerful*, âikiàχkpiksiu

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he is cheerful; nitâikiâχkpiksatau, nitsikiâχkpiksatau *I make him cheerful*, 192
âikiâχkpiksatsiu, kiâχkpiksatsiu *he makes him cheerful*.

-kík- (akík-, -ik-, -ek-) *back* (part of the body): itâkikàixtsiu *then she lay down on her back*; itâikstsikìkasiu *he scratched his back* (*on that tree*); áskχsotapauauakèkauaniuaie *he was always rolling about on his back*; âpèkaii *skunk* (prop. *white-striped-back*); Itsêka *Sore-back* (a woman's name); ixtâisatsìkataiau *with* (*the knives*) *they cut the backs* (*of the bulls*) *open*.

kíka v. **kêka**.

kixkixt- (kixkixts-) *now and then, in different places*: itâikixkixtsòkau *then he would sleep now and then*; âikixkixtòpiu (*the war-party*) *would sit down now and then*; itsíkixkixtaukunàiiu amó Pekániua *this Peigan tribe camped in different places*; nitâikixkixtaχtoipakixkiniautspinan *we* (excl.) *are, each of us in his turn, hit over the head with a stick once in a while*. Here belong also some forms containing -ixkixt- (-ixkixts-): nimátsikixtapotsisixpa *I am not smoking at intervals* (that means: *I am always smoking*); akoχtsixkixtsiksìsau (*the buffalo*) *were running far here and there*.

-kixkin- (-ixkin-) *head*: ksikixkini *white-headed eagle*; okókixkinixpiai *her bump-head*; imakâpaisatsikixkìniokiniki *even if you cut gashes in my head*; káχkitapaiàkopokixkìniauaie *you must prepare to break his head*. — *hair*: istsíkixkiniu *he is bald*; apúyixkiniu *he has brown hair*; aitsimixkiniakiu *her hair is unraveled*; otáitsinixkinipokaiks *they* (4 p.) *gnawed off all his hair*. — *horn*: ímaχkixkina (ómaχkixkina) *mountain-sheep, sheep* (prop. *big-horns*); A'χtsamoàkixkini *Little-crooked-horn* (a man's name). [551]
— Cf. **-kin-** *head, hair*.

-kixkin- *lonesome*: ísoχtsik âksikixkìnnàpi (*that it*) *would be lonesome in the future*; nitâikixkìnitaki *I feel lonesome*, âikixkìnitakiu *he feels lonesome*; nisótametàpiekâχtsikixkinitaki, kitomatā̂χsi (nisótamitapiikoχtsíkixkinitaki, kitomatòχsi) *I then felt really very lonesome for* (*it*), *that you went away*.

kixp- contraction of **ki** and **ixp-**.

-kixt- *to do harm, to harm*: kimátàksikixtòχp *I shall do you no harm*; pinikixtokit *do me no harm*; mátsikixtokatsiksaie *she* (4 p.) *did not do him any harm*; osótamsaiikixtòkaie *then he* (4 p.) *did not do him any harm*; náχkstaikixtòk *that she might not do me harm*; kimátaksikixtòkats *he will do you no harm*; nitáksikixtòkaχtautsini *I wonder what harm he will do to me*.

kixtsip- *spotted*. — Cf. the next following catch-words.

kixtsípimi (kixtsipimiua) an. *spotted animal, pinto horse*, obv. kixtsipimi(i), pl. kixtsipimiks.

kixtsípimiu *he is spotted*. — Cf. **kixtsip-**.

Kixtsípimyàke (-àkeua) an. *Spotted-woman*, a woman's name, obv. -àke(i). [551]

Kixtsípinitapi (-tapiua) an. *Cheyenne tribe*, obv. -tapi(i).

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192 **Kixtsipinitapiàke** (-àkeua) an. *Cheyenne woman*, pl. Kixtsipinitapiàkeks.

Kixtsipinitapìkoàn an. *Cheyenne Indian*, pl. Kixtsipinitapìkoaiks.

[551] **Kixtsipùnista** an. *Spotted-calf*, a man's name, obv. -ûnistai (Blood Indian).

kim- *at the upper end* (*of the lodge or any other place*) : itsikimaixtsinai (*their gambling-wheel*) (4 p.) *was lying at the upper end of the lodge.* — Cf. -kimo- and akimóχtsi.

kim- *to pity* v. kimm-.

kimá = ki omá (v. omá).

kimaixtsi- *to lie at the upper end of the lodge*: itsíkimaixtsìnai *then* (*the gambling-wheel*) (4 p.) *lay at the upper end of the lodge.*

kimanat- (kimmanat-) *to use as a top-knot*: nitsikìmanatau *I use him as a top-knot*, kimanatsiu *he uses him as a top-knot*; nitsikìmanatoχp *I use it as a top-knot*, kimanatòm *he uses it as a top-knot*; itáksikimanatòm omi apánk *then he put on that flint-knife as a top-knot.* — Cf. -kìmmàni.

kimapi- (kimmapi-) *to pity*: nitáikimapii *I pity*, kìmapiiu *he pities*; nimátaikimmapiixpa *I do not pity anybody.*

kimapiìsini in. *mercy, pity.*

kimat- v. kimmat-.

kimátakoχksipokitskoàua *you* (pl.) *will not get rid of her.*

kimatoχkoi- v. kimmatoχkoi-.

kimí = ki omí (v. omá).

-kimi *water, liquid*: ómaχksikimi *lake* (lit. *great-water*); áisiksikimi *coffee* (lit. *black-water*); áisuiòpokskimi *tea* (lit. *leaves-water*); stókimiu *it is a cold liquid*; maniststokimixp *according to that the water was so cold*; kó'sa inákskimiu (*here*) *is a cup* (*containing*) *a small* (*quantity of*) *liquid* (*here is a small cup for liquids*). — Cf. -komi.

kimm- (kim-) *to pity*: nitáikimmau, nitsikimmau *I pity him*, áikimmiu *he pities him*; áuke, áikimau, máχkstamàuataχsaie *now, she is pitied, so that she may eat it* (an.).

-kimmàni in. *top-knot*, okimmanoàuaists *their top-knots.* — Cf. kimanat-.

kimmapi- v. kimapi-.

kimmat- (kimmats-), kimat- (kimats-) *to be pitied, poor*: omá kimmatsisoχkèman (the text has: kimmat isoχkéman) itotóχkotau *there was a poor second wife that went after wood*; okimmatsisoχkèman *his poor second wife*; nitáikimatskiòpiau *they are all sitting with pitiful* (*poor*) *faces*; nitáinauàikimmatsistotok *he has made me poor for ever*; kitáiiksikimmatsistotoau *you have done very poorly to them* (sing.). — Cf. kimmatap-.

kimmatap- (kimatap-) *to be pitied, to be poor*: nitsikimmatàpsi *I am poor*, kimmatápsiu *he is poor*; káikimatàpspaiksau *they are very poor* (*to be pitied very much*); kimmatapsaχkûmapi (-saχkûmapiua) *poor boy.* — Cf. kimmat-.

kimmatápssìni in. *poverty.*

kimmatoχkoi- *to suffer*: kimmokit, nitsikimmatoχkoi *pity me, I have*

suffered; **manistákimatoχkoyìpi** *that he might suffer more*; **áikimatoχkoiìm** 192
måχtåχpúmmaχpi *he suffered for something to buy with*; **nitúyi ixkanánistaikimatoχkoyìmi** (*his companions*) *all suffered in the same way from it*; **óksòkoaiks åχkanáikimmatoχkoyìmiaiks** *all his relations would suffer from it*. — Cf. **kimmat-** and **-oχkoi-** *to suffer*.

kimmatsistot- *to make poor, to harm*: **nitáikimmatsistotoau** *I make him poor*, **áikimmatsistotoyiu** *he makes him poor*; **nitáinauàikimmatsistotok** *he has made me poor for ever*. — *to treat poorly*: **kitáiiksikimmatsistotoau ânnok nòkósàk** *you have treated these my children very poorly*.

kimmatska- (**kimatska-**) *to act as one to be pitied*: **otáikimatskàs** *because he acted as one to be pitied*.

-kimo- (**-kimau-**) *to go to the upper end* (*of the lodge or any other place*): **itsikimau**, **támikimò** *then he went to the upper end of the lodge*; **nánauaikimàuoyinai** *he* (4 p.) *finally went to the upper end of the lodge*. — Cf. **kim-** and **akimóχtsi**.

-kimop- *to set at the upper end*: **sotámitsikimòpais** *set him then at the upper end of the lodge*.

kin- *soft, etc.*, v. **ikin-** *soft*.

-kin (**-kin-**) *bone*: **sâmikin** *collar-bone*; **mokakékin** *back-bone*; **kikåpitsikinànnaists** *your* (pl.) *old boiled bones*; **ipáikinaixp** *bruised bone*; **sipiánnikinàk** *during the night you* (pl.) *must make grease of the bones*; **itomâtapinikinàiaiks** *then they started to make grease of the bones*. — Perhaps -kin- is also used for *leg*: **nitsitamikinaiàists** *my legs floated away*. But **ápstsitsikiniu** *he is bare-footed* does not belong here. — Cf. **oχkini** *bone*.

-kin- *head*: **saiátsekekìniau** *he was hit on the head and cut*; **kaχpskìniau** *he was hit on the head and swollen*. — *hair*: **otsitomatapipoχksistskìnipokaiks** *then they* (4 p.) *began to gnaw off his hair*. — Cf. **-kixkin-** *head, hair, horn*.

kinak- (**kinaks-**) *small, little*, in local and personal names: **Kinaksikatoyìs** *Small Sweetgrass hills*; **Kináksisaχtài** *Milk river* (lit. *Little creek*); [103]
Kináksàpop *Little-plume* (a man's name). — Cf. **inak-**. [551]

-kinaki *bone*: **ákauksikìnakim** *she has already turned into bones*; **aitoksikinakisàiks** *that they had turned into bones*. — *leg*: **nánaikinakìm** *she has a man's legs*; **nitsinokinaki** *I have long legs*; **kátainokìnakimiaiks** *that is why they are long-legged*; **nitsáχksikinaki** *I have short legs*, **sáχksikinakim** *he has short legs*; **nitsipáksaikinàki** *I have bare legs*. — *leg-bone*: **nitsistsékinaki** *I have a hurting leg-bone*.

kinakín in. *liver*, pl. **kinakists**. — Cf. **-kinakin-**.

-kinakin- *liver* v. **matsipokåχkinakini-**.

Kináksàpop (**-sàpopa**) an. *Little-plume*, a man's name, obv. **-sàpopi**. [551]

Kináksikatoyìs an. (?) *Small Sweetgrass hills*.

Kináksisaχtài in. *Milk river* (lit. *Little creek*). [103]

kiní an. *roseberry*, pl. **kiniks**.

kinixkimiks- *to harrow*: **nitáikinixkimiksaki** *I harrow*, **áikinixkimiksakiu**

192 *he harrows*; nitâikinixkimiksiixp *I harrow it*, âikinixkimiksiim *he harrows it*.

kinímiua áumotsàkiu *a good player won the game*.

-kinip- v. poχksistskin- (poχksistskinip-) and also otáitsinixkinipokaiks.

kinistàtsis v. kinstàtsis.

.-kinists- *arm*: nitâisausikinistsàki *I stretch my arm*; nitsitakinistskatau (the text has nitsitakinixkatau) *I took him in my arms*; nitâuaksikinistsàki *I bend my arm*; nitsinokinists *I have long arms*; nitsaχksikinists *I have short arms*. — *hand*: nitâumokinistsàki *I close the hand*; imákoχpomokìnistsàkis *even if he holds* (*the rope*) *in his hands*; itsitsikinistsàkiop *let us put our* (incl.) *hands above it*; nitsistsékinists *I have hand-ache*.

kínnûna (incl.), ninnàna (excl.) *the agent of our reservation* (prop. *our father*).

kinóχkitoχkàkixpuau: tsimá kinóχkitoχkàkixpuau *where do you* (pl.) *kill animals*.

kinstàtsis in. *harness*, pl. kinstàtsists.

kip- (kipi-) *quickly, soon, just for a moment*: kipipótak *quickly make* (pl.) *a fire*; kipátsàmit *soon hunt again*; kipinisaut *get off* (*your horse*) *for a while*; kipipóχsapot *come here for a while*; nâχksikipinòaχs *that I may see him soon*; anikipoχksìkiakòkit *quickly make a trap for me*; tâkipiòk *I will just sleep a little*; âχkipitoχpòksotsikaup *let us* (incl.) *slide together for a while*. — *falsely, feigning, by accident*: támikìpaniu *then he falsely said*; itsitótsikipaipyāχpiuaie *then he feigned to fall by* (*it*); itsíkipaiinixkasìaiks *they then were feigning as if they were dead*; kâχkipaχtoχpuau *I might shoot you by accident*.

Kipa v. Képa.

[551] **Kipàiâi** (-âiiua) an. *False-pointing*, a man's name, obv. -âi(i).

kipaiinixkasi- *to feign to be dead*: itsikipaiinixkasìaiks *then they were feigning as if they were dead*.

kipani- *to say falsely, to say in jest, to jest*: nitâikipàni *I say falsely, I say in jest*, âikipaniu, kaiipaniu *he says falsely, he says in jest*; nitâikipanistau *I jest with him*, âikipanistsiu *he jests with him*.

kipánisini in. *jesting*.

kipanistsi *in a hurry*.

kipanistsi- *to do something in a hurry, to hasten*: nitâikipanistsi *I hasten*, âikipanistsiu *he hastens*.

[551] **Kipitâisuyekàksin** an. *The-old-woman-stretched-a-leg*, a man's name.

kipitáke (kipitákeua) an. *old woman*, obv. kipitâke(i), pl. kipitákeks; nipitâm *my old woman*, opitâm *his old woman*; nitsipitàke *I am an old woman*, kipitâkeu *she is an old woman*: nimótsipitàkeixpinan *we* (excl.) *are all old women*; kipitâuansòyiuaki *old women warmed by fire* (voc.).

kipitákesini in. *old woman's age*; nitsipitakesini *my old woman's age*.

kipitâuansòyiuaki v. kipitâke.

kipitâuyis in. *old woman's lodge*, pl. kipitâuyists.

kipóχkit *make haste*.

192 *food* (nitoχkóniman, otoχkóniman are properly nominal forms: *my finding, his finding*); nitoχkònoau, nitâuχkonoau, nitâukonoàu *I find him*, ixkônoyiu, âuχkonoyiu, âukonoyiu *he finds him*; nitoχkònixp, nitâuχkonixp, nitâukonixp *I find it*, ixkônim, âuχkònim, âukònim *he finds it*; nitoχkônomoau *I find for him*, ixkónomoyiu *he finds for him*; itámsokatsitsipstauχkônoχsiu *then he suddenly found himself again in (a lodge)*. By the side of kon- we find koin-: mâtaisamòa itâχkóinimiu noχkétsitapì *after a short while (the war-party) found the enemy*; mátoχkoinimìua *he did not find, however, any (buffalo)*; mátsitoχkòinimatsìu noχkétsitapìkoãn *then again he found people of another tribe*; stámíkiks onóχkitoχkòinimatoχpì *where they found the bulls*.

-konaki- *to toast*: ókoaisai istsíkonàkík *toast* (pl.) *there a piece of belly-fat*.

kóni an. *snow*, pl. kôniks. — Cf. -ko *snow*, -koni-.

● [551] **Kóni** an. *Snow*, a woman's name.

-koni- *snow*: âisuistsikoniãχsiu *he was knocking the snow off himself*. — Cf. kóni.

kónimàni in. *finding*, nitoχkónimàn(i) *my finding*, otoχkónimàn(i) *his finding* (v. sub kon-).

kónisko (kóniskui, kóniskuyi) in. *snow lying on the ground, heap of snow*, pl. kóniskuists.

kopu- *to be afraid*: nitáikòp *I am afraid*, âikopum *he is afraid*, nitsiksikòp (nitsiksíkop) *I am very much afraid*; noχkoié, pinákoput, kitoχkot kamotáni *my son, do not fear, I give you protection of life*.

kopuinai- (kopuinau-) *to be jealous (of one's wife)*: nitáikopùinaii *I am jealous*, âikopuinaiiu *he is jealous*; nitâikopùinauatau *I am jealous of her*, âikopùinauatsiu *he is jealous of her*.

kopúinaisini in. (*sexual*) *jealousy*.

kós an. *wooden cup, tin cup or plate*, pl. kósiks. — kos in. *earthen cup or dish*, pl. kósists.

kot- *to give*: nitoχkòtaki *I give*, ixkôtakiu, âuχkotakiu *he gives*; nitoχkotau *I give to him*, ixkôtsiu, âuχkotsiu *he gives to him*, kôkit *give to me*, kótsis *give to him*; nitoχkotsixp *I give it*, ixkôtsim, âuχkotsim *he gives it*; ómi omi otákài ótaχkumàtaχkòaχpi saâmi sotámitstoχkotsiuaie *and that war-bonnet that he lent to his partner he then gave it to him*; akitstsip otáuχkoki *that there must be some one that gave it to her*; kitâukot kiskáni *I give you your younger brother*; âuke, kitâukotau *now, I give them* (an.) *to you*.

-kot- (-kots-) *to be able*: ixkôtautsim *he can swim*; nitoχkótsòk *I can sleep*; mátatoχkòtskitsipìmats (*the buffalo-herd*) *could not go back in again*; kimâtoχkotsinikixpuaua *you* (pl.) *can not kill me*;^ mâtoχkotsâχpauanìuatsiks *he could not jump out (of the water)*.

Kótokspitapì (-tapìua) an. *Flat-head tribe*.

Kótokspitapiàke (-àkeua) an. *Flat-head woman*, pl. Kótokspitapiàkeks.

Kótokspitapikoãn an. *Flat-head Indian*, pl. Kótokspitapikoaiks.

kotokyáinokui (misheard for kotokyánokui) v. kotokyánoko.

kotokyánoko (-kui, -kuyi) in. *hide, parfleche*: aukanâitapaχsis koto-

^ [Erratum: Read: (me). Cf. corrigenda sheet, Cat. 126, p. 379 -- Analyst]

kyánokui (the text has kotokyáinokui) when the hides were all really good; 192
kotokyánokoyì átsòtsinìmiau *they also took hold of the parfleches.* — Cf. -okyanoko-.

kots- (kaiótsᐨ) *to pad*: nitsikótsixp *I pad it*, kaiótsim *he pads it.*

kótsàkisekàni in. *tick*, pl. kótsàkisekànists (*stuffed bed*).

kotsáksin in. *horse-collar*, pl. kotsáksists; nitsàutsixp kotsáksini *I put the collar off.*

kotskístuyisi = ki otskâistuyìsi *and when it was extremely cold.*

-koyi- *calf, colt, pup*: nitsitsiksikaukòyisiu *he had turned into a white calf and lay on top*; omi apíkskèini támsaikoyìnai *the scabby buffalo-cow* (4 p.) *then had a calf*; itáumatapsaikoyìau *then they began to have calves*; akâχkanâisaikoyìu *all had calves already*; imaχksìkoyìnai *she* (4 p.) *was big with calves*; ixtâiipstsikoyìau *therefrom they held their colts hard inside* (*their bodies*); sáiaikoyìu *she had pups*; mânisaikoyìu *she* (4 p.) *just had a litter of pups.*

ksáχkó (-kui, -kuyi) in. *earth* (the substance), oksáχkuyi *his earth.* — Cf. -ksaχku-, ksâχkûm, ksi- *earth.*

-ksaχku- *earth*: isksáχkuspiniu *she had earth on her cheeks.* — Cf. ksâχkó, ksâχkûm.

ksáχkûm (ksáχkuma) an. *earth, ground, soil,* otsksáχkumi *his earth.* — ki ánniksi ksisàm, ksáχkumaiksi *and then there were earth-medicines, they were earth.* — Cf. ksâχkó, -ksaχku-, ksi- *earth.*

Ksáχkûm an. *Ground,* a man's name. [551]

ksamátsisɑm itsáksiau niuókskaiaists *three sun-flowers were growing there.*

ksámɑskini (-niua) *hump-backed,* obv. -ni(i); ksámɑskiniu *is hump-backed.*

Ksámɑskini (-niua) an. *Hump-back,* a man's name, obv. -ni(i). [551]

-ksasi- (-ksas-) *to hide*: nitâiksàsi *I hide* (*myself*), àiksàsiu *he hides* (*himself*); nisótamiksàs *I then hid myself*; istsiksásit *hide yourself*; âχkuniksaskoχtoaii *let us* (incl.) *hide from him.* — Cf. -ksisat-.

-ksasχkototsi- *to kick the can* (a game): nitsitaiksasχkototsiixpinan *then we* (excl.) *are kicking the can.*

ksau- *earth* v. ksi- *earth.*

kseini v. kseni.

kseni (kseniua) an. *blackbird,* obv. kseni(i), pl. kseniks.

ksi- (ksiu-, kso-, ksau-) *earth*: ksisàmi *black alcali* (lit. *earth-medicine*); ksiuáuakàsi *spider* (lit. *earth-trotter*); áitsokàpsksotùnnimiàuaists *then they threw loose earth in good shape*; niétsksauauanistòm *he had them* (*his lungs*) *full of earth.* — Cf. ksâχkó, ksâχkûm, ksiixtsiu, ksiuóχtsi.

ksi- (ksiu-, kso-) *on foot*: ksiitàpi *a person on foot*; áistamiksiuauàuaχkau *then he would just travel on foot*; áiksoatâχkoχtaiau *they would again go on foot for wood.* — Cf. ksiuo- *to go on foot.*

-ksi- *tree, stick,* -ksim an., -ksiu in. (so ómaχksìksim *is big,* inaksìksim *is*

192 *small*, spiksim *is high*, inoksim *is long*, saχksíksim *is short* are only used of animate trees, their inanimate correlatives being ómaχksiksiu, inaksiksiu, spiksiu, inoksiu, sáχksiksiu) : omik òmaχksiksiminai *there was a big piece of* (*living*) *wood* (4 p.) ; omim ómaχksiksimin *over there was a big tree* (4 p.) ; omima mistsisimi istsápikaniksiminai *there was a tree, it was a very dry tree* (4 p.); amó mistsisa ikaistapaisisksiu *this tree was growing higher*; mistsisi inoksiuaie *a long stick* ; ánni anikoχksiksiau (thus to be read instead of inikoχksiksiau) *they were sticks of that size.*

ksiixtsíu *is below.* — Cf. ksi- *earth*, ksiuóχtsi.

ksiitápi (ksiitápiua) an. *a person on foot, pedestrian*, obv. ksiitápi(i), pl. ksiitápiks.

ksik- (ksiks-) *white*, ksiksinam (an.) *he is white*, ksiksinátsiu (in.) *it is white*. With infix -ai- this stem appears as kaiik- (kaiiks-).

ksik- (ksiks-) *past* : áuksiksisò *he had just gone out of sight* ; itsáiksikáχpaipûnai *then she* (4 p.) *jumped out by* (*him*) ; ákoχtaksiksaumaχkàiinai *he* (4 p.) *would run out past* (*him*).

-ksikai- v. -iksikai-.

ksikáikitan an. *cap of gun*, pl. ksikáikitaniks.

ksikaisini in. *step*, pl. ksikaisists ; tókskaie nitsikaisists isátsit *look at one of my steps.*

ksikap- *clean* : ksikápsiu (an.) *he is clean*, ksikápiu (in.) *it is clean.*

ksikapínisin in. (?) *white of the eye.*

ksikapistot- *to make clean* : ki otoχkémani itsiksikapistotòyiua *and then he made his wife clean* ; ki ostóyi itsiksikapistotòχsiua *and then he made himself clean.*

ksikaukoyi- *white buffalo-calf* : nitsitsiksíkaukòyisiu (-kûyisiu) *he had turned into a white buffalo-calf and lay on top.*

[551] **Ksikáuotani** an. *White-shield*, a woman's name (Blood Indian).

ksikópetapanikimi (-kimiua) an. *a kind of hawk with light-coloured wings*, obv. -kimi(i), pl. -kimiks.

ksikixkimiko (-kui, -kuyi) in. *white earth.*

ksikixkini (ksikixkiniua) an. *white-headed eagle*, obv. ksikixkini(i), pl. ksikixkiniks.

ksikixkinipokà (-pokàua) an. *young white-headed eagle*, obv. -pokài(i), pl. -pokàiks (*white-headed-eagle-child*).

ksikin- *to wake* (somebody asleep) : nitáiksikinau *I wake him*, áiksikiniu *he wakes him*, ksikinokit *wake me*, ksikinis *wake him.*

ksikómaχkaii (-kaiiua) an. *swan*, obv. -kaii(i), pl. -kaiiks (lit. *white swan*). — Cf. imaχkaii.

ksikotaχkûiimi (ksikotaχkûiimiua) an. *light-buckskin horse*, obv. ksikotaχkûiimi(i), pl. ksikotaχkûiimiks.

ksikótskuiimi (ksikótskuiimiua) an. *light-blue horse*, obv. ksikótskuiimi(i), pl. ksikótskuiimiks.

ksiksaumaχka- *to run out past* : ákoχtaksiksaumaχkàiinai (*the puppy*) (4 p.) *would run out past* (*him*).

192 *very happy to see them* (prop. *they are very happily seen,* or *they are very gladly seen*).

ksimmatoχkoyi- (ksimmatoχko-) *to be happy to get something to eat*: ótsíksimatoχkòsau *because they were happy to get something to eat.*

ksimmatsim- *to greet* (nowadays also used for *to shake hands with*): nitâíksimmatsimmau *I greet him,* âíksimmatsimmiu *he greets him*; apâiksimatsimmotsiiauaie *they greeted one another* (*they were happy to meet one another*); ksimmatsimmòkit *shake hands with me.*

ksimmatsin- *to be happy to see a person*: nitâíksimmatsinoau *I am happy to see him* (*I see him gladly*); âíksimmatsinoyiu *he is happy to see him* (*he sees him gladly*); káíksimmatsinoaii nisisiks *I am very glad to see my younger brothers* (lit. *my younger brothers are very gladly seen*); kaiksimmatsinoaii nókòsíks *I am very glad to see my children* (lit. *my children are very gladly seen*).

ksimmatsitaki- *to be happy*: nitâíksimmatsitaki *I am happy,* âíksimmatsitakiu *he is happy.*

ksimoixka- *to whisper*: nitâíksimoixk *I whisper,* áíksimoixkau *he whispers*; nitâíksimoixkamau *I whisper to him,* âíksimoixkamiu *he whispers to him.*

-ksin- (-ksinn-) *to cut*: ostûmi itâíksinnim *then he began to cut his body*; ki ânniaχks ostóyi âíksinim ostoksisi ki ostúmi *and he himself cut his face and his body*; itâíaksinimiauaists *then they cut them* (viz. *the hides*) (*so that they would fit together*).

ksináapi (ksináapiua), ksinâpi (ksinâpiua) an. *old coyote,* obv. ksinâ(a)pi(i), pl. ksinâ(a)piks.

[551] **Ksináapi** (-piua) an. *Old-coyote,* a man's name, obv. -pi(i).

-ksinatsiu v. aiksinatsiu.

ksinau (ksinaua) an. *coyote,* pl. ksinaiks.

ksipámmàni in. *water-bag,* pl. ksipámmànists.

-ksipi- (-ksipist-) *to tie* v. -isksipi- (-isksipist-) *to tie,* -oksipist-.

-ksis- *nose* v. -ksisi.

-ksisa- *to run, to run away*: âlistapíksisâu *he runs away*; itauâuaksisau *there* (*the buffalo*) *ran away*; mâtsitomatapíksisàu (*the buffalo-herd*) *had started again to run*; âχsauàuaksisàt *run well.* — *to stampede*: âmom einiua otsitakaièpi ânnimaie itauâuaksisàu *these buffalo where they are many there they stampede*: otsitauauaksisàχp *where* (*the buffalo*) *stampede.*

ksisàmi an. *black alcali,* pl. ksisàmiks (lit. *earth-medicine*).

ksisap- *down to the river*: âkitsíksisapistotsop *we* (incl.) *shall move down over on* (*Milk river*); itâíksisapistotsiu (*the people*) *used to move down* (*to the river*); ómaχtaksisapsìmixpi *where they* (sing.) *would come down to drink.* — Cf. ksisapo-.

ksisapistotsi- *to move camp down to the river* v. sub ksisàp-.

ksisapo- *to go down to the river*: stámiksisapò *then he went down to the river*; âíksisapòiau *they went down alongside the river*; amóia einiua omoχtâíksisapòχp *where the buffalo would come down to the river.* — Cf. ksisap-.

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-ksisat- *to hide*: nitâiksisatau *I hide him*, âiksisatsiu *he hides him*; nitâiksisatòχp *I hide it*, âiksisatòm *he hides it*; ómim atsóaskui istsisksisatòt *hide it over there in the forest*. — Cf. -ksasi-. 192

ksisatsiua- *to be jealous*: nitâiksisatsiu *I am jealous*, âiksisatsiuau *he is jealous*; tamitaiisimiksisatsiua(u) *then she was secretly jealous* (*of her*); nitâiksisatsiuatau *I am jealous of him*, âiksisatsiuatsiu *he is jealous of him*.

ksisátsiuani in. *jealousy*.

ksisapitsapi- v. ákaiksisàpitsàpiu.

ksisapitsisi- *to be quick* (*active*): nitsiksisápitsìsi *I am quick*, ksisápitsìsiu *he is quick*.

ksisat- v. ksisat-.

ksisátàtsisi in. *stick to be hidden in the hand while playing the "wonderful game"*: omá tókskaie otsinán inoyiu, ksisátàtsisi *one* (*stick*) *of theirs was long, it was a hider*.

ksisi- *to sharpen*: nitâiksisiststaki *I sharpen*, âiksisiststakiu *he sharpens*; nitâiksisistsimmau *I sharpen him*, âiksisistsimmiu *he sharpens him*; nitâiksisiksìixp, nitâiksisiksixp *I sharpen it*, âiksisiksìim, âiksisiksìm *he sharpens it*. — Cf. âiiksiksìsakoaie.

-ksisi (-ksis-) *nose*: O'maχksksisi *Big-nose* (a man's nickname); Noχkoχksisake *Has-nose-woman* (a woman's name); páχpaksksisi *woodpecker*. — Cf. moχksisis. [551]

-ksisi- (isksisi-) *to stick, to adhere*: nitsisksisi *I stick*, isksisiu *he sticks*; ânnistsiaie itâutsisksisìau *to those* (in.) *they stick*.

ksisíis an. *thorn*, pl. ksisiiks.

ksisiksí in. (?) *point*.

ksisisko (-kui, -kuyi) in. *thorn-bush*, pl. ksisiskuists.

ksisk- (?): ânniaie ksisksauâtâχkònimaup *that was what happened to be found of him*.

ksiskaχko- *to poke with pointed instrument or end of stick, to prod*: nitâiksiskaχkoau *I prod him*, âiksiskaχkoyiu *he prods him*; nitstâχtsimàtsis nimoχtsitsiksìskaχkoau *I touched him with my ramrod*; ixtsitsiksiskaχkoyiuaie *then he stuck him with it*.

ksiskan- *early*: ksiskanépuaus *when they* (sing.) *got up early*.

ksiskaniâuaχsin in. *breakfast*, pl. ksiskaniâuaχsists.

ksiskaniâutunii (ksiskanâutunii) *early in the morning*, ksiskaniâutunisi *when it is early in the morning*.

ksiskanipuau- *to get up early*: ksiskanipuau *he gets up early*, ksiskanépuaus (ksiskanipuaus) *when they* (sing.) *got up early*.

ksisko- *to close up to*: nitsiksiskoau *I close up to him*, -ksiskoyiu *he closes up to him*; kaiiskotsìiau *they close up together*.

ksiskotsim- *to have bodily contact with*: nâχtau nitâiksiskòtsimaua *where he is, I had bodily contact with*.

ksísksimokò (ksisksimokûi, ksisksimokûyi) in. *green grass*.

ksískstaki (ksiskstakiua) an. *beaver*, obv. ksiskstaki(i), pl. ksiskstakiks. — Cf. -ksiskstaki-.

192 **-ksiskstaki-** *beaver*: nitsiksiskstakiakiàki *I trap a beaver (beavers)*.

-ksiskstakiakiaki- *to trap a beaver (beavers)*: nitsiksiskstakiakiàki *I trap a beaver*.

ksiskstakiauatsimàni in. *beaver-hole*, pl. ksiskstakiauatsimànists.

ksiskstakikokàup in. *beaver-lodge (lodge ornamented with beavers)*.

ksiskstakixpii- *to dance the beaver-dance*: àiksiskstakixpiiau *they dance the beaver-dance*.

ksiskstakìnixkàlsts in. pl. *beaver-songs*.

ksiskstakiokoai in. *beaver-den*: itsitòtò omim ksiskstakiokòaii *then he came to the beaver-den*.

ksiskstakiokuyì (-okuyìua) an. *beaver-furred buffalo*, obv. -okuyì(i), pl. -okúyiks.

ksiskstakioyis in. *beaver-lodge (lodge belonging to beavers)*, pl. ksiskstakioyists.

ksiskstakipapauka- (kaiiskstakipapauka-) *to have a beaver-dream*: kaiiskstakipapàukau *he had had a beaver-dream*.

ksiskstakipokà (-pokàua) an. *young beaver*, obv. -pokài(i), pl. -pokàiks (*beaver-child*).

●[551] **Ksiskstakipokà** (-pokàua) an. *Beaver-child*, an other name of *Stuck-behind-chief* (v. Oχsistakskaχtàinau), obv. -pokài(i).

Ksiskstakyàke (-àkeua) an. *Beaver-woman*, a woman's name, obv. -àke(i).

ksiskstakyepokà v. ksiskstakipokà.

ksisoχsikòniks an. pl. *pieces of ice*.

ksist- (ksists-) *done, completed*: àitsiksistapauyiuaie *then he had done eating*; àksistaiksistòtsisop *we* (incl.) *shall have done smoking*; àiksistapaiksistoχsoiau *they had done warming themselves*; támiksistsìpaskau *then (the people) had done dancing*. In some cases it may be translated by *since a time past*: nàχksistsamsàuχtapatsimàua *it will be since a long time past that I did not care for them* (sing.); àχksistsinikatakanistaistotoyìuatsiksaie *it must be since a long time past that he has treated him in that way*. — Cf. ksistsi- *to be completed*.

ksist- (ksists-) *for nothing, at random, wild, false, falsely*, etc. With the infix -ai- it combines to kaiist- (kaiists-). Examples of ksist-: ksistòmita *wild dog*; nitsiksistoχtauaiakiok òχkotokiists *he is throwing stones at me for nothing*; stámiksistàχtauàuaχkau *then he wandered along at random*; nitoχpiksistaχkùmiuaie *he shot at the same time with (him) without taking aim* (prop. *at random*). — Cf. ksistap-, ksistui- *for nothing*, and ksistóχtsi.

ksist- (ksists-) *around, in a circle*: sotámiksistsipuyiàiks *then they stood around*; aukanàiksistsipuyìsi *when they all stood around*; ákaitautsiksistopìn omi noχkètsitapì *the people of the different tribe* (4 p.) *were already sitting around*.

-ksistain- *to cut even*: àiksistannimiàu (àiksistainimiàu) *they would cut it (viz. the lodge) even*.

ksistak- *over*: itsiksistakåχpaipiu notokâni *he jumped over my head*; 192
âistamiksistakoχpaipiûnai *he* (4 p.) *would just jump over* (*the fire*); ksistakápiksistsis pokúni niétaχtai *throw the ball over the river.*

ksistakapiksi- *to throw over*: nitâiksistakapiksistau *I throw him over*, âiksistakapiksistsiu *he throws him over*; nitâiksistakàpiksixp *I throw it over*, âiksistakàpiksim *he throws it over.*

ksistakoχpaipi- (ksistakoχpaipi-) *to jump over*: nitâiksistakoχpàipi *I jump over*, âiksistakoχpàipiu *he jumps over.*

ksistap- (kaiistap-), ksistapi- *for nothing, at random*, etc. (cf. **ksistapi**, **ksistapo-** and **ksist-** *for nothing*, etc.): ksistápiapìkoăn *Dutchman* (lit. *stray*, or *not real, white man*); mátsiksistapitapiuats *he is not a person of no account*; otómitàm kaiistápstsipìsiuaie *he is whipping his dog for nothing*; kaiistápistapomaχkau *he was running away for nothing*; mâukaiksistàpanistsiuaie *why does he tell him something false*; itauákaiksistapitsìnikii *then they tell many false coups*; nitákstamiksistapanistapo *then I shall go to an unknown place*; âksiksistàpanistapauop *we* (incl.) *shall go somewhere to an unknown place.*

ksistapa- *to chop the bones to make grease*: itomátapiksistàpau *then he began to chop the bones*; táksiksistàp *I shall chop the bones.*

ksistapaitapi- *to get ready* (of persons): ki aiksistàpaitapiinàniki *and when we* (excl.) *get ready.*

Ksistapakainamāχka an. *For-nothing-many-guns*, a man's name, obv. [551]
-namàχkai.

ksistapani- *to tell falsely*: mâukaiksistàpanistsìuaie *why does he tell him something false*; kitâiksistapauàniksi *that you falsely said to me.*

ksistapanistapo- *to go to an unknown place*: nitákstamiksistapanistapo *then I shall go to an unknown place*; âksiksìstàpanistapauop *we* (incl.) *shall go somewhere to an unknown place.*

ksistapauauaχka- *to wander*: nitâiksistapauâuaχk *I wander*, âiksistapauàuaχkau *he wanders.*

ksístapi *for nothing, at random*, etc. (cf. **ksist-** and **ksistap-** with the same meanings).

Ksistápiapiàke (-àkeua) an. *Dutch* (*German*) *woman*, pl. Ksistápiapiàkeks (*not real white woman, stray white woman*).

-ksistapiapikoa- *Dutch* (*German*) v. **-ksistapiapìkoaipuyi-**.

-ksistapiapikoaipuyi- *to speak Dutch* (*German*): nitâiksistàpiapìkoàipuyi *I speak Dutch* (*German*), âiksistàpiapìkoàipuyiu *he speaks Dutch* (*German*).

Ksistápiapìkoăn an. *Dutchman* (*German*), pl. Ksistápiapìkoaiks (*not real white man, stray white man*).

ksístapiists (ksistápists) in. pl. *choice parts*; manistápiksistàpixp iksisakuìsts *all the choicest parts of the meat.*

Ksístapinamaiàke (-àkeua) an. *For-nothing-gun-woman*, a woman's [551]
name, obv. -àke(i) (Blood Indian).

Ksístapiniskim an. *For-nothing-buffalo-stone*, a woman's name.

ksístapisksaχkum an. (?) *desert-land.*

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ksistómita (ksistómitaua) an. *wild dog*, obv. ksistómitai(i), pl. ksistómitaiks. 192

ksistot- *to spoil*: nitsiksistòtsixp, nitáiksistòtsixp *I spoil it*, áiksistòtsim *he spoils it*; nitsiksistotomoau, nitáiksistotomoau *I spoil for him*, áiksistotomoyiu *he spoils for him*.

ksistot-: ki anniksi noχkáikamotaii otsiksistotoauàiks *and some of the people they had done that to would be saved*.

ksistotaka- *to make hot*: amóm káχtsitsiksistotakaχpuau nitsinikinàni *you* (pl.) *must get hot this my soup of the leg-bones*.

ksistotsistot- *to warm*: nitáiksistotsistotsixp *I warm it*, áiksistotsistotsim *he warms it*. The use of this verb among the Peigans is not quite sufficiently warranted.

ksistsepuyi- *to stand ready* v. ksistsipuyi- (same meaning).

ksistsi- *to be completed, to be ready*: áiksistsiu *is completed*; itáiksistsiaiks *then they* (an.) *were completed*; otsóχsoaists áikáχkanaiksistsii *their foods would all be ready*. — Cf. ksist- *done, completed*.

ksistsi- *to be wet*:, itsiksistsiu *it is wet*.

ksistsikimista- *to become liquid*: áχkê kó'sa asáni ákoχtsiksistsikìmistau *the paint will be made liquid with the cup of water*.

ksistsikímistàni in. *liquid, flavoured water*.

ksistsikó (ksistsikúi, ksistsikúyi) in. *day*, pl. ksistsikuists; ksistsikúsi *during the day*; áiàksiksistsikùixk *coming day*.

ksistsiksii- *to scratch*: nitáiksistsiksii *I scratch*, áiksistsiksiiu *he scratches*.

ksistsikúinatsiu (áiksistsikuinatsiu) *it is light* (as day-light).

ksistsikúma an. *thunder*, pl. ksistsikûmaiks (by the side of -ksistsikûmiks, v. paχtsiksistsikûm).

Ksistsikumáχkitòpi (-òpiua) an. *Day-rider*, a man's name, obv. -òpi(i). [551]
There remain some doubts about the correct form of this name.

Ksistsikúmikamosàke (-àkeua) an. *Steals-in-the-day-time-woman*, a woman's name, obv. -àke(i).

ksistsikúmistan in. *window*.

ksistsikúsi v. ksistsikó.

ksistsimman in. *bead*, pl. ksistsimmanists.

ksistsipoχki- *to get the hair off*: áistamiksistsipoχkimiau otokyánokomoàuaists *they then would get the hair off their hides*.

ksistsipuyi- *to stand around, to stand in a circle*: sotámiksistsipuyiàiks *then they stood around*; aukanáiksistsipuyìsi *when they all stood around*.

ksistsipuyi- *to stand ready*: ki itā̆χkanaiksistsepûyiau *and then they all stood ready*.

ksistsistot- *to complete*: nitáiksistsistotoau *I complete him*, áiksistsistotoyiu *he completes him*; áiksistsistotoyiu omi otokis *she had fixed up his hide*; nitáiksistsistotsixp *I complete it*, áiksistsistotsim *he completes it*.

ksistspápiu *it is easy*.

-ksiststsi- *to be made ready*: kanáiksiststsìi otokyápokists *they were all made out of raw-hides*.

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192 **ksistui-** (kaiistui-) *for nothing, at random,* etc. (cf. **ksist-** with the same meanings): nisótamiksistuyitòkskasatâu *I then just ran (into the middle of these many horses)*; itsiksistuitapastò *then he beckoned at random*; ponokā̆mitaua kaiistuitapuyiu *the horse is standing without use*; kaiistuitauàniua *he was saying to himself* (prop. *at random*).

ksistui- *warm* v. **ksisto-** *warm.*

-ksistui- *to stick (to fix) upon*: mistsisi ixtā̆χkanaiksistuiimaie *he would stick it all upon the stick.*

ksistuini- *to die without any special cause, to die from old age*: kitâksiksistuini *you will die from old age.*

ksistuiókàkin in. *hot pemmican*, pl. ksistuiókàkists.

ksistuitauani- (kaiistuitauani-) *to say at random, to say to oneself*: kaiistuitauàniu *he was saying to himself.*

-ksistun- *throat*, wind-pipe: ixtsitsitsisksistûniuaie *he then hit him on the throat with (it)*; itsitsoχksistûniuaie *he then hit her on the throat.* — Cf. **moχksistûna.**

ksistúnûn (ksistúnûna) *we* (incl.), obv. ksistúnûni.

ksistuyet- *to waste*: nitâiksistuyetsixp *I waste it*, âiksistuyetsim *he wastes it.*

ksistuyi- *for nothing*, etc., v. **ksistui-** *for nothing*, etc.

ksistuyi- *warm* v. **ksisto-** *warm.*

ksistuyi- (kaiistuyi-) *to promise*: nitâiksistuyi *I promise*, âiksistuyiu, kaiistuyiu *he promises.* — Cf. **ksistoat-.**

ksistûyisopù *there is a warm wind*; itsitótatsiu ksistûyisopuyi *there came a warm wind.*

ksistuyitokskasi- (ksistuyitokskasat-) *to run at random*: nisótamiksistuyitòkskasatâu *I then just ran (into the middle of these many horses).*

[551] **Ksistûyitsima** an. *Was-astray*, a woman's name (Northern Peigan).

ksisuyi in. *coffee-pot.*

ksiu- *earth* v. **ksi-** *earth.*

ksiu- *on foot* v. **ksi-** *on foot.*

ksiuat- v. **ksiuo-** *to stop.*

ksiuâuakàsi (ksiuâuakàsiua) an. *spider*, obv. ksiuâuakàsi(i), pl. ksiuâuakàsiks (lit. *earth-trotter*).

[551] **Ksiuâuakàsi** (Ksiuauákasi) (-siua) an. *Spider*, a man's name, obv. -si(i) (Blood Indian).

ksiuo- (ksoo-) *to go on foot*: nitâiksiuo, nitsíksiuó *I go on foot*, âiksiuó, ksiuó *he goes on foot.* — Cf. **ksi-** *on foot.*

ksiuo- (ksiuat-, ksoat-) *to stop*: nitâiksiuo *I stop*, âiksiuo *he stops*; nitâiksiuatau *I stop (being occupied) with him*, âiksiuatsiu *he stops (being occupied) with him*; mátaiksoatsiuatsaie (mátaiksiuatsiuatsaie) *he would not stop with him* (that means: *pursuing him*); otâiksoàkaie (otâiksiuàkaie) *he* (4 p.) *had stopped (looking) for him*; nitâiksiuatoχp *I stop it*, âiksiuatom *he stops it.*

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ksiuóχtsi (-tsik, -tsim) *below, down to the bottom.* — Cf. ksi- *earth,* ksiixtsiu. 192

kso- *earth* v. ksi- *earth.*

kso- *on foot* v. ksi- *on foot.*

ksoat- = ksiuat- v. ksiuo- *to stop.*

kstsí (kstsiua) an. *sea-shell,* obv. kstsi(i), pl. kstsiiks.

kuìtapiménikiaki (kwìtapiménikiaki) *if you meet any person.*

kum- *round* v. kom- *round.*

Kúmanoitapi v. Kúmonuitapi.

kumapinisin in. (?) *eye-ball.*

kumat- (oχkumat-) *to forbid*: kitómitama kumâtsis *forbid your dog*; ki oχkûmatsiua otómitam *and she forbade her dog.* — Cf. auχkumat-.

-kumi *water, liquid* v. -komi.

kumixkétan in. *small round bread,* pl. kumixkétanists.

kumonui- *dark-blue,* kúmonuinam (an.) *he is dark-blue,* kúmonuinàtsiu (in.) *it is dark-blue.*

-kumonuitapepuyi- *to speak Nez-Percé*: nitāχkumonuitapepuyi *I speak Nez-Percé.* āχkúmonuitapepuyiu *he speaks Nez-Percé.*

Kúmonuitapi (-tapiua) an. *Nez-Percé tribe,* obv. -tapì(i) (*dark-blue people*).

-kumonuitapi- *Nez-Percé* v. -kumonuitapepuyi-.

Kúmonuitapiàke (-àkeua) an. *Nez-Percé* woman, pl. Kûmonuitapiàkeks. [551]

Kúmonuitapikoân an. *Nez-Percé Indian,* pl. Kûmonuitapikoaiks.

kun- v. akun-.

Kutunâi (Kutunâiua) an. *Kootenay tribe,* obv. Kutunâi(i).

-kutunai- *Kootenay* v. -kutunaiepuyi-.

Kutunâiàke (-àkeua) an. *Kootenay woman,* pl. Kutunâiàkeks.

-kutunaiepuyi- *to speak Kootenay*: nitāχkutunàiepuyi *I speak Kootenay,* āχkutunàiepuyiu *he speaks Kootenay.*

Kutunâikoân an. *Kootenay Indian,* pl. Kutunâikoaiks.

-kuyi- *calf, colt, pup* v. -koyi-.

kwìtapiménikiaki v. kuìtapimènikiaki.

-ky- *head, face* v. -ki (same meanings).

-kyai- *bear*: nitoχkyaiekiàki *I trap a bear (bears)*; kyâiaχpatòmiu *she has a bear for a lover*; kitâkietāχkyaiiskoχtoχpuau *I shall act to you as if I were a bear.* — Cf. kyâio.

Kyâiakàiimmi an. *Many-bears,* a man's name (Blood Indian). [551]

Kyâiatsi (Kyâiatsiua) an. *Bear-Brave,* pl. Kyâiatsiks: ki ómiks nátokami Kyâiatsiks *and there were two Bear-Braves.* — Cf. Mâtsiks.

kyaiâu = ki aiâu *alas* v. aiâu.

Kyâiekakò (-kakòa) an. *Bear-Dove,* pl. Kyâiekakuiks: ki ómiksim nátokami ipotóχtsiks ânniksimaie kyâiekakòiau *and there were two (of the Doves) in the lower part, that were the Bear-Doves.* — Cf. Kakuiks.

-kyaiekiaki- *to trap a bear (bears)*: nitoχkyaiekiàki *I trap a bear.*

kyâiekokaup (ixkyâiekokaup) in. *bear-lodge (bear-painted lodge).*

192 **Kyáieniksi** (-ksiua) an. *Angry-bear*, a man's name, obv. -ksi(i) (Blood
[551] Indian).
kyáiepokà v. kyáiopokà.
Kyáiepota an. *Flying-bear*, a man's name, obv. -potai(i).
[103] **Kyáiesisaχtài** in. *Maria's river* (lit. *Bear creek*).
kyáieskèini (-skèiniua) an. *fattest buffalo-cow*, obv. -skèini(i), pl. -skèiniks (*bear-cow*).
Kyáietapò v. Kyáiitapò.
[551] **Kyáietsis** an. *Bear-leggings*, a man's name.
kyáiistoăn an. *bear-knife* (*knife given by a bear*); ixkyáiistoànniu *he had a bear-knife*.
[551] **Kyáiitapò** (-tapòa) an. *Went-to-the-bear*, a man's name, obv. -tapòi.
kyáio (kyáioa) an. *bear*, obv. kyáioi, pl. kyáioiks. — Cf. -kyai-.
[551] **Kyáio** (Kyáioa) an. *Bear*, a man's name, obv. Kyáioi.
kyáiopokà (-pokàua) an. *bear-cub*, obv. -pokài(i), pl. -pokàiks.
kyáioskèini v. kyáieskèini.
-kyaiosko- *bears* (collective): ákoχtsitsìstapoχkyaiòskoχpi *that is wherefrom more bears will be in the future*.
[551] **Kyáiotokâni** an. *Bear-head*, a man's name.
kyáiotokìs in. (also an. ?) *bear-skin*, pl. kyáiotokìsts (also -kìks ?).

192 **-m** (-mi) is a suffix used in the possessive flexion to emphasize the idea of external ownership. It ought to be treated in grammar. Here we give only a few examples: nitáiksinim *my swine*; nitáiksiniminàna *our* (excl.) *swine*; otáiksinimoàuai *their swine*; nitómitàm *my dog*: otómitàm *his dog*; ninápim *my old man*; unnápim *his old man*; nitsinaim *my chief*; otsinaimoàuai *their chief*; kitsitapimoaiks *your folks*; otoχkáksàkinim *his axe*; nitóksisakom *my meat*; kitópim *your rope*; otsistsim *his stick*.

má = omá.

maáχsi v. naáχsi.

maáuyi an. or in. ? *mouth*; naáuyi *my mouth*, maáuyi *his mouth*. — Cf. -auyi-.

mai- *very, very much*, shortened form of amai-. Examples: máikimmiuaie (máikimiua) *he pitied him very much*; máipaχkòχsinisikapokomipùmini *his lice have a very bad-death-dirty taste*; máikåχkistotòkii *they make us very much ashamed*. — Cf. maumai- *very*.

[551] **maiái** (maiáiua) an. *robe*, pl. maiáiks; naiáiua *my robe*, maiái(i) *his robe*.

Máiki (Máikiua) an. *Mike*, obv. Máiki(i). — Also used as adaptation of *Maggy*.

máikoχkistotòkii *they make us* (incl.) *very much ashamed*.

máipaχkòχsinisikapokomipùminai (the text has -ini) *his* (that means: *your*) *lice* (4 p.) *have a very bad-death-dirty taste*.

[551] **Maistáke** (-ákeua) an. *Crow-woman*, a woman's name, obv. -áke(i).

Maistápini (-iua) an. *Crow-eyes*, a man's name, obv. -i(i).

Maistáuanoki an. *Crow's-tail-feather*, a man's name.

maiståχsoàtsists in. pl. *crow-tail-feathers*.

[551] **maistó** (maistóa) an. *crow*, obv. maistói, pl. maistoiks. As second member of compounds we find -aisto, e.g. Makáisto *Short-crow*, Manáisto *New-crow*, Mekiáisto *Red-crow*.

Maistó (-tóa) an. *Crow*, a woman's name, obv. -toi (Blood Indian).

maistóikokàup in. *crow-bird-lodge*.

[551] **Maistóisayi** an. *Crazy-crow*, a man's name (Blood Indian).

Maistópana (Maistópan) an. *Crow-arrow*, the name of a man in an ancient story, obv. Maistópani.

Maistúimauansùyi an. *Crow-burned-west*, a man's name (Blood Indian).

mak- *short*. We have found it only in personal names of a nominal character. V. Makáisto, Makáke, and cf. Maká.

mak- *bad* v. mak-.

mak- *about to, going to* v. ak- (same meaning).

[551] **Maká** (Máka) an. *Dwarf* (prop. *short-one*), a man's name, obv. Makái (Blood Indian).

mákaipili *blizzard*: ki ánniauk kokúyi itótstsiu mákaipili *and that night the blizzard was there*.

[551] **Makáisto** (-toa) an. *Short-crow*, a man's name, obv. -toi (Blood Indian).

Makáke (-ákeua) an. *Short-woman*, a woman's name, obv. -áke(i).

makakékin v. mokakékin.

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makap- (-okap-) *bad, dirty, filthy*; makâpsiu, ikâpsiu (-okapsiu), áukàpsiu (an.) *he is bad*, nitokâps *I am bad*; makâpiu (-okapiu), áukàpiu (in.) *it is bad*. With ik- *very*: ikókàpsiu (an.) *he is very bad*, ikókàpiu (in.) *it is very bad*. — *scarce*: áimakàpiu *it is* (*gets*) *scarce*. — *having syphilis*: ikâpsiu (-okapsiu), áukàpsiu *he has syphilis*. — Cf. m a k- *bad*. 192

makápaipistsi an. *bad blanket*, pl. makâpaipistsiks.

makápàke (-àkeua) an. *bad woman*, obv. -àke(i), pl. -àkeks; kitokâpakèu *you are a bad woman*.

Makápàχtsàni (-tsàniua) an. *Bad John*, a certain man's nickname, obv. -tsàni(i). [551]

makápiapi (-okâpiapi) (-apiua) an. *bad old man*, obv. -api(i). pl. -apiks; ákaukàpiapiau *they are already bad old men*.

makápiistsis an. *bad tree*, pl. makápiistsiks.

makápiitaχtai in. *bad river*, pl. makâpiitaχtaists.

makápinau (-inaua) an. *bad man*, obv. -inai(i), pl. -inaiks.

makápiinokâmita (-taua) an. *bad horse*, obv. -tai(i), pl. -taiks.

Makápipiíksàke (-àkeua) an. *Bad-bird-woman*, a woman's name, obv. -àke(i) (Blood Indian). [551]

makápipotàtsis an. *bad stove*, pl. -potàtsiks.

makápitapi (makâpitapiua) an. *bad person or people*, obv. makâpitapi(i), pl. makápitapiks.

makápitapisini (-okâpitapisini) in. *being a bad person*; otokâpitapisin ixtapókapinixkatau *because of his being a bad person he was called the reverse of it*.

makápoχsokò (-kui, -kuyi) in. *bad road*, pl. makâpoχsokuists.

makápomità (-omitàua) an. *bad dog*, obv. -omitài(i), pl. -omitàiks.

makápsini in. *filth, dirt*.

makas- (aukas-, okas-) *to pick up, to snatch up*: nitâukàsi *I pick up*, mákasiu, áukàsiu *he picks up*; nitâukasatau *I pick him up*, makâsatsiu, âukasatsiu *he picks him up*; nitâukasatoχp, nitókasatoχp *I pick it up*, áukasatom, ókasatom *he picks it up*; omi ûs kakókasatòminai omi matâpioksisàko *his son-in-law just picked up that piece of human flesh*.

makáutskinaikin in. (?) *short-rib*.

makénimau (makênimaua) an. *curlew*, obv. makênimai(i), pl. makênimaiks.

maket- (-aket-) *to put on the saddle, to saddle, to use as saddle*: nitâiaket, nitáket *I put on the saddle*, máketau *he puts on the saddle*; nitâiaketoau, nitâketoau *I saddle him*, âiaketoyiu, mâketoyiu *he saddles him*; nitsitâketoau *then I saddled him*; nitâiaketatoχp, nitâketatoχp *I use it as saddle*, âiaketatom, mâketatom *he uses it as saddle*.

makixkini- *to comb*: nitâiakixkini *I comb*, âiakixkiniu *he combs*; nitâiakixkininau *I comb his hair*, âiakixkininiu *he combs his* (*another person's*) *hair*; nitâiakixkinioχsi *I comb my own hair*, âiakixkinioχsiu *he combs his own hair*.

mákixkinioχsàtsis in. *comb*, pl. mákixkinioχsàtsists.

192 **makixts-** (-akixts-) *to take care of the body and carry it off to its resting-place on a hill, to bury*: nitáiakixtsau *I bury him*, áiakixtsiu *he buries him*.

mákixtsàaskin in. *burial*.

makit- (-akit-) *to pack*: nitákitaki *I pack*, mákitakiu *he packs*; nitákitsau *I pack him*, mákitsiu *he packs him*; nitákitoχp *I pack it*, mákitom *he packs it*.

mako- (-ako-) *wolf*: népuχkanòpskàkò *I was taken a captive by wolves*. — Cf. makúyi.

makokimi- *old lodge* (prop. *bad lodge*): makokimiaists *they were* (*clothes of*) *old lodges*; makokimisokasimiàuaists *they were dresses made of old lodges*.

makokini- (-akokini-) *to steer*: nitákokinixp *I steer it*, áiakokinim *he steers it*, mákokinit *steer it*. Verified by de Josselin de Jong (we should rather expect makoχkini, -akoχkini-, cf. -akoχkini- *to harness*).

makokis in. *buffalo-cow-hide*, pl. makokists (prop. *bad hide*).

maksini in. *wound*, pl. maksinists; nitáksini *wound made by me*, otáksini *wound made by him*; nistóa nitáksin *I shot him myself* (prop. *it is a wound made by myself*).

maksiskum (-oksiskum) an. *spring* (*of water*), pl. maksiskumiks; nitoksiskum *my spring*, otoksiskum *his spring*; ki omim nisótamitotaipiixpinan Mamiua otoksiskomimiks *and then we* (excl.) *got over there to Fish's springs*.

máksitaχsauaie v. stámaksitsiuaie.

[551] **Makskianikapi** (-piua) an. *Bad-looking-face-young-man*, a man's name, obv. -pi(i).

makskiu v. makskiu.

[551] **Makúiapi** (-apiua) an. *Wolf-old-man*, a man's name, obv. -api(i) (Blood Indian).

Makúiimáχsin an. *Wolf-going-west*, a man's name.

Makúioχsokò (-kùi, -kùyi) in. *Milky Way* (lit. *Wolf-road*). — Cf. Akúioχsokò.

makúyi (makúyiua), -okuyi (-okuyiua) an. *wolf*, obv. makúyi(i), -okuyi(i), pl. makúyiks, -okuyiks. — Cf. akui-, makó-.

[551] **Makúyisapop** (-sapopa) an. *Wolf-plume*, a man's name, obv. -sapopi.

Makúyisisaksinam an. *Wolf-roan*, a man's name.

Makúyistapistani an. *Strangle-wolf*, a man's name.

maχkanistsi- *to conjure in doctoring*: nitáiaχkanistsi *I conjure*, áiaχkanistsiu *he conjures*.

máχkanistsitapiskotòaχpiai (*he began to think about*) *what he should do to them*.

máχkauakàtsis *that he should keep watch*.

maχkoχkúyis (probably misheard for maχkoχkáiis) *that he ought to have a robe*. — Cf. maiái.

-maχpatom- an. *side-husband, lover of a married woman*: nimaχpatòma *my side-husband*, ómaχpatòmi *her side-husband*. — Cf. áχpatómiu.

maχt- v. moχt-.

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Mamí (-miua) an. *Fish*, a man's name, obv. -mi(i). 192

mamiátsikimi (mamiátsikimiua) an. *magpie*, obv. mamiátsikimi(i), pl. mamiátsikimiks. [551]

mamiátsikimyåχsoàtsists in. pl. *magpie-tail-feathers*.

mamin an. *feather*, wing, pl. maminiks; omin *its feather or wing*. — Cf. -omin-.

Mamitapi (-tapiua) an. *Fish people* (which tribe? Somewhere in Oregon), obv. -tapii.

mamíu (mamiua), -ómiu (-ómiua) an. *fish*, pl. mamiks (-ómiks); nitomim *my fish*, otomim *his fish*.

Mamyáuyàke (-àkeua) an. *woman belonging to the Fish-eaters*, pl. -akeks.

Mamyáuyikoán an. *man belonging to the Fish-eaters*, pl. -koaiks.

Mamyáuyiks an. pl. *Fish-eaters*, a Blood Indian band.

man- *new, young*, mánisiu (an.) *he is new*, maniu (in.) *it is new*. As a verbal prefix it has to be translated in different ways: mánokimiua *he has a new lodge*; omíksisk mánatåχkàpinàusiks *those that had a new way of dressing*; mánoχkèmiu *he is new-married*; mánotò *he has come recently*; mánistsistomaiks *those that had recently given birth to a child*; mánisaikoyin *she* (4 p.) *recently had a litter of pups*. — Cf. manisk- *young*.

Manáisto (-toa) an. *New-crow*, a man's name, obv. -toi. [551]

Manáke (-ákeua) an. *New-woman*, a woman's name, obv. -áke(i).

manákaistoàsi (manákaistoàsiua) an. *the people who are now growing up*, obv. manákaistoàsi(i).

manákaitapi (manákitapi) (-tapiua) an. *the people who are now growing up, the new-grown-up people*, obv. -tapi(i).

manáukin (manókin) an. *young wolf* (*new-breast*).

mánanyists in. pl. *flanks*.

Maní (-niua) an. (French) *Marie*, obv. -ni(i). [551]

manik- (-anik-) refers to size and age: manistápanikoχkimixpiau *according to the size* (*the calves*) *were*; manikoχkimixpiau (*the calves were known*) *what size they were*; ótoχpokanikoχksima *that one that had the same size* (*age*) *as he*; otsíkanikoχksipi stámatskànikoχksim *then he was again of the size he had been before*. — Cf. anik- (same function).

mánikápi (mánikápiua), mánikápi (mánikápiua) an. *unmarried young man*, obv. mánikápi(i), mánikápi(i), pl. mánikápiks, mánikápiks; otánikapis *when he was a young man*. — The word mánikápi is also used for a certain flower. — Cf. manikapimat-.

manikapimat- (-anikapimat-) *to have as a single young man*: nitáianikapimatau *I have him as a single young man*, áianikapimatsiu *he has him as a single young man*; sotámaχtsoàianikapimatsiuaie *then he had him as a single man instead of himself staying with him*; ákanikapimatau *we* (incl.) *will have him for a young man*. — Cf. mánikápi.

Maníkápiinaim an. *Young-man-chief*, a man's name. [551]

manipóka (-pókaua) an. *new-born child*, obv. -pókai(i), pl. -pókaiks.

manisk- (manisks-), -anisk- (-anisks-) *young*: maniskáiksini *young pig*;

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of the lodge about; skâtamanistapinauminiaiks *then they were according to that their wings were growing long.* — Cf. anistap- and manist-. 192

manistápakanàpixpi *where (the people) were hidden from view.*

manisto- (-anisto-) *to go accordingly*, etc.: tsáχtau tákanistòχpaχtau *how shall I be able to go there*; ánni matanistót *now go back the same way.* — Cf. manist-.

mánistoχkitsikapi an., manistoχkitsikaχpi in. *seven to each.*

manistsakàmotsiixpiàu *according to their being of the same age.*

manistsí in. *travoy*, pl. manistsists (also used as plurale tantum); nunistsi *my travoy*, pl. nunistsists; unistsi *his* (usually: *her*) *travoy*, pl. unistsists.

manistsipixkspi an., manistsipixksoχpi in. *nine to each.*

manistsippixpi an., manistsippoχpi in. *ten to each.*

manistsisitsepi an., manistsisitoχpi in. *five to each.*

manistsisoyepi an., manistsisoχpi in. *four to each.*

manistsistokapi an., manistsistókaχpi in. *two to each.*

manistsitokskapi an., manistsitokskaχpi in. *one to each.*

manistsokskapi an., manistsokskaχpi in. *three to each.*

mánokimin *he has a new lodge.*

manókin v. manâukin.

Manókin an. *New-breast*, a man's name, obv. -okini. [551]

manóksin in. *new bed*, pl. manóksists.

mãnòχk an. *new bucket*, pl. mânòχkiks.

mánoχkèmin *he is new-married.*

manótapòtsists in. pl. *pieces of meat newly brought in*: ki omistsim manótapòtsists mátoχtsitsoyiau *and they ate also of those new pieces of meat.*

manoto- *to have come recently*: mánotò *he has come recently.*

mási (-ási) an. *eatable root, turnip*, pl. másiks (-ásiks).

mat- (-ot-, aut-) *to take*: nitáutaki, nitótaki *I take*, mátakiu, -ótakiu, áutakiu, -áutakiu *he takes*; nitâutoau, nitótoau *I take him*, mátoyiu, -ótoyiu, áutoyiu. -áutoyiu *he takes him*, matókit *take me*, matós *take him*; nitâutsixp, nitótsixp *I take it*, mátsim, -ótsim, áutsim, -áutsim *he takes it*, matsit *take it*; kanáutsit *take it all*; nitáutomoau, nitótomoau *I take for (from) him*, mátomoyiu, -ótomoyiu, áutomoyiu *he takes for (from) him.*

mat- *going* (in imperatives): matánistsis *go and tell him*; matásiststot *go and wash it*; matápsamok *go and look out* (pl.) *for him*; matótakos *go and give him a drink*; matsáiakstsit *go out and steer (the ears of the lodge)*; matótos *go and take him*; mátoχkotatsistatos *go and persuade him.* — Cf. matui-.

mat- (mats-) *not.* The distribution of the negative prefixes belongs to grammar. Examples of mat-: mátoχkusksinoàuats *he was not known*; matsipiotoisluaiks *they did not go far for picking berries*; nimátoχpatauaíksau *I do not carry them* (an.); nimátsksinixpàts *I do not know it*; kimátomaiokaχpa *you do not sleep yet.*

măt- (măts-) *again, another, also, too*, a variant of ăt- *again.* It seems

192 that the vowel of this prefix is always short, even when stressed, in contradistinction to the vowel of m a t- *not*, which may be long or short according to the place of the accent. Examples: omá mátstsiki *that is another one*; kókit matoχkós (= matoχkókit kós) *give me another cup*; matsiskót *go back again*; ánnistsiaie matoχtáinauàsiu *from those* (*coups*) *too he became a chief*; matsksápoχpiik *fall* (pl.) *back in again*; mátsitskòmaχkaiau *they ran back again*; mátsitoχkanitàutaipiu *all the people also ran up to him*; matótsiminai *he* (4 p.) *took it also*; mátaisaipìin *he* (4 p.) *too went stretching*; mátáχkanàukapsiixkiau *they were also all bad*; mátsipiskiop *they had another buffalo-corralling*; omátsitotoχsaie *when he came back again to her*; ómatsitaumatapauaiàkiokoaiauaiks *they* (4 p.) *start to hit them again*; omátsíkimmok *he was also pitied by* (*bears*); kénnimaie nimátoχksksinoau *and that is what I know about him too*; omátsàksi *when she came out again*; kimátoχkot *I give you* (*them*) *also*; omátsapsaie, mátsipapûminai *when* (*the bird*) *looked again, then it flashed lightning again*; tókskam omátsinitai *again he killed one of them*.

mátaikyauaiks (*the horses*) *were not broken*.

mataino- v. m a t s i n o-.

matáinoàuaiksau *they* (an.) *are invisible*.

mataioχtsimi- *not to hear, to be deaf*: nimátaioχtsimixpa *I am deaf*, mátaioχtsimiuats *he is deaf*.

mátaχkimist an. *black alcali*, pl. mátaχkimistaiks.

matáχkòsik *go* (pl.) *after the carcase*. — Cf. o t a χ k o s i-.

matápi (-itápi), **matápiua** (-itápiua) an. *person, people*, obv. matápi(i), pl. matápiks; nitsitapimiks, nitsitapimoaiks *my people*, otsitapimiks *his people*. — Cf. -i t a p i *person*.

matápinakuyi *next morning*.

matápioksisàko in. *human flesh*.

matápiuàsi- (-itápiuàsi-) *to turn into a person*: matápiuàsiu *he turns into a person*; itsitápiuàsiu *he then turned into a person*. Here belongs mátatsitapiuasiuatsinai *he* (4 p.) *did not live any more* (lit. *he did not turn into a person any more*).

[551] **Matápyauakstsòχtsani** (-tsaniua) an. *Ambler-John*, a man's nickname, obv. -tsani(i).

matăt- (matăts-) *not any more, no more* (lit. *not again*): mátatsitapiuasiuatsinai *he* (4 p.) *was not living any more*; mátatsíkopumats *he was not afraid any more*; mátatoχkòtskitsipìmats (*the buffalo*) *could not go back in any more*; mátatapistotsìuaiks *they did not move about any more*; mátatoχkapitsixtàuats *there was nothing to think about any more*. — Cf. s a u ă t- and s t a t-.

matătoχkuixkasi- (sauatoχkuixkasi-) *to be unable to do anything more*: nimátatoχkuixkaspinan *we* (excl.) *could not do anything any more*; nitáisauatoχkùixkàs *I cannot do anything more*.

matătsisi- *to be not strong any more* (an.): nodpsspiks mátatsìsiau *my eyes become weak*.

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192 **matsap-** (matsaps-), atsap- (atsaps-) *crazy, foolish* (cf. the following catchwords).

matsápàke (-àkeua) an. *whore*, obv. -àke(i), pl. -àkeks.

matsapsi- (atsapsi-) *to be crazy, to be foolish*: nitátsàpsi *I am crazy, I am foolish*, mátsàpsiu, áuatsàpsiu, átsàpsiu *he is crazy, he is foolish*; ìsoχtsik omi otoχkéman mátsàpsis *if, in the future, his wife was foolish*; kamitatsàpsis omá akékoàn *if the girl was foolish*. — Cf. matsap-.

mátsàpsini in. *folly, madness*.

matsapsistotoχsi- (-atsapsistotoχsi-) *to make a fool of oneself*: nitauátsàpsistotoχsi *I make a fool of myself*, auátsàpsistotoχsiu *he makes a fool of himself*.

● [551] **Mátsauauòtaniàke** (-àkeua) an. *Good-shield-woman*, obv. -àke(i).

Matseis (Matseisa) an. (French) *Baptiste* (reinterpreted as *Fine-leggings*).

matsékapisàu (matsékapisàua) an. *frog, toad*, obv. matsékapisai(i), pl. matsékapisaiks.

matséks *leggings* v. matsis.

mátsi (mátsiua) an. *brave*, pl. mátsiks.

matsi- (-itsi-) *sweet*: mátsipòkò (-itsipòkò) *it tastes sweet*; ìkitsiipùminai (*the bark*) (4 p.) *was very sweet*; nitsitsimìminai *she* (4 p.) *smelt sweet*.

mátsiepòkò v. mátsipòkò.

màtsiepokúiksipoχkos an. *fruit-can*, pl. màtsiepokúiksipoχkosiks.

matsíiksistsiko (-kui, -kuyi) in. *fine day*, pl. matsiiksistsìkuists.

mátsiipum (-itsiipum) *it is sweet*; ìkitsiipùminai (*the bark*) (4 p.) *was very sweet*.

mátsikàiai an. *scraper*; ómatsikàiai *his scraper*.

mátsikakanistapoχkyakanapiua akópists *one never turned his head away from the soups*.

matsikín (-itsikin) in. *moccasin*, pl. matsikists; natsikin *my moccasin*, matsikin *his moccasin*. — Cf. atsiki, -itsik-, -itsiki-, -itsikin-, -itsin- *moccasin*.

matsíkokuyi *next night*.

Mátsiks an. pl. *Braves*, the third age-society of the Peigans. A member of the society was called Mátsi(ua).

matsiksistsikuyi *next day*.

[551] **Matsinámaiake** (-akeua) an. *Fine-gun-woman*, a woman's name, obv. -ake(i).

Matsinámaχka an. *Takes-a-good-gun*, a man's name, obv. -námaχkai.

matsinapskoyìuatsaie *he did not make himself known to him*.

matsini (-itsini) in. *tongue*, pl. matsinists (-itsinists); natsini *my tongue*, matsini *his tongue*. — Cf. -itsini- *tongue*.

mátsìnixkìmmats: áχkéyi mátsìnixkìmmats *he did not sink in the water*.

matsino- (mataino-) *no more* (*no longer, not for a long time*): mátsinauataisapoχpiuaiks *they* (an.) *did not fall back in again any more*; mátsinoaipokakiuatsiks *he did not wake up any more*; matatsinoaipuauatsíksinai *she* (4 p.) *never got up again any more*; matáinauaipuyiuatsiks *he would never talk for a long time*. Cf. also: nimátaktsìnoå*χ*kèmixpa *I shall not marry any more*; kimátakatsìnoainokixpa *you will not see me any more*. — Cf. ino- *long*. 192

Matsinyáuyi (-áuyiua) an. *Tongue-eater*, a man's name, obv. -áuyi(i) (Blood Indian). [551]

matsipio (mátsipiòats) *is not far*.

matsipokå*χ*kinakini- (-itsipokå*χ*kinakini-) *to have a sweet liver*: áitsitsipokå*χ*kinakiniau *then they had sweet livers*.

mátsipòkò (-itsipòkò), **mátsiepòkò** (-itsiepòkò) *it tastes sweet, it is sweet*.

matsipókoikskapayìni in. *sweet biscuit*.

matsipokoistot- (-itsipokoistot-) *to sweeten*: nitáitsipokoistotsixp *I sweeten it*, áitsipokoistotsim *he sweetens it*, matsipókoistotsit *sweeten it*.

matsipúan*χ*sini in. *getting up again* (e.g. *out of bed*); in Christian terminology used for *resurrection*.

matsipúmapiu v. pūmapiu.

matsis (atsis, -itsis, -etsis) an. *legging*, pl. matsiks (atsiks, -itsiks), matséks (atséks, -etseks).

Matsísaipi (-piua) an. *Makes-a-fine-charge*, a woman's name, obv. -pi(i). [551]

Màtsísini in. *being a Brave*, also used as a collective designation of the Braves: Màtsisini otsinaimoaiau *the chief of the Braves*. — Cf. Mâtsiks.

matsisíu in. *matter* (*pus*), pl. matsisists; manistsisamsaikimiskà*χ*pi matsisiii (*it was one day and a half*) *that the matter was running*. — Cf. itsisiu *it suppurates* and itsisiu *sore*.

mátsitapiskò *there was nobody*: akauā*χ*kənisauàtapiskò moyists *there was nobodg any more in the lodges*.

mătsitapitapi- *to belong in another place*: ómi nimátsitapitapiixpinan *we* (excl.) *belong over there in that other place*.

mátsitanetoχpatsistoyiinai (*their mothers*) *had to break* (*the rock*) *in two*.

mátsitsapixtsixpatsiks *it is empty* (lit. *there is nothing inside*).

mâtsitsitapiuàsi- *to return to life* (prop. *to turn into a person again*, *to become a person again*, viz. *at a certain moment*, or *under certain circumstances*): mátsitsitapiuàsiua *he then returned to life*.

matsitsíuatsiks *is not ripe*, *is underdone* (*not sufficiently cooked*).

mátsitstsixpa (mátsitstsip), mátsitstsixpats *there are none*, *there is nothing*.

matsiu- (matso-, matsi-), -itsiu- (-itso-, -itsi-) *fine*, *good-looking*, *good*: matsòanikapi *fine young man*; otsitsoótasoauaiks *their fine horses*; iikitsiuakèu *was a very good-looking woman*; ikitsoakèinai (stámikitsòakeinai) *she* (4 p.) *was a very fine-looking woman*; nimo*χ*taitsiuotaspinan *from* (*that*) *we had good horses*; ixtáitsiuokòsiau *from* (*that*) *they had good colts*; kátaitsiuokòsiau *that is why they had good colts*. With kai- *very* -itsiu- combines to kaitsíu-: káitsiuokomìpum *his* (that means: *your*) *lice taste*

51: Uhlenbeck & Van Gulik   L-4,5   (1910-1911) 1934
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192 *very fine*: kaitsiuakèixpaie *that she was a very fine woman.* — Cf. matsoap-.

● [551] **Matsóake** (-akeua) an. *Good-looking-woman*, a woman's name, obv. -ake(i).

matsóanikapi (-kapiua) an. *fine young man*, obv. -kapi(i), pl. -kapiks.

matsoap- (-itsoap-) *fine, good-looking*, matsoápisiu (-itsoápisiu) (an.) *he is fine*; kâiikitsoàpisiu *she is very fine*; manistsitsoàpspi *as he was fine*; nitûyi nitsitsóapsiu *she was just as fine-looking*; otskâitsoàpsai *that he was good-looking.* — Cf. matsiu-.

matsoápanikapi (-kapiua) an. *fine young man*, obv. -kapi(i), pl. -kapiks.

matsoápi in. *finery*, âmoia matsoúpii otsinâni *the finery that belonged to him.*

matsoápinau (-inaua) an. *fine man*, obv. -inai(i), pl. -inaiks.

matsoápitapi (-tapiua) an. *fine person, fine people*, obv. -tapi(i), pl. -tapiks.

matsoápsaχkinau (-inaua) an. *fine young married man*, obv. -inai(i), pl. -inaiks.

mátsokasiu *he is not strong, he is weak* (of men and animals with little muscular strength).

[551] **Matsòomótsta** an. *Fine-massacre*, a woman's name.

mâtstsíki (mătstsíka, mătstsík) *other, another*, pl. an. mătstsíkiks, pl. in. mâtstsíkists. — omá mâtstsíki *that is another one.* — Cf. stsīki.

matui- *going* (in imperatives): matûisamis *go and see him.* — Cf. mat- *going.*

matúnni *yesterday.*

matuyí in. *hay.* For more than one stack they use the plural matuyists. — Cf. matuyis.

matûyixkoàsi- (-otûyixkoàsi-) *to turn into grass*: matûyixkoàsiu (-otûyixkoàsiu) *turns into grass*; áχkunotûixkoàsop *let us* (incl.) *turn into grass.*

matúyixkuyi in. *grass* (collective).

matuyínsimmàni in. *oats*, pl. matuyinsimmànists.

matuyís (-otuyis) in. *grass*, pl. matuyists. — Cf. matuyi.

Matuyísayàke (-àkeua) an. *Ojibway woman*, pl. Matuyisayàkeks.

Matuyísayèkoàn an. *Ojibway Indian*, pl. Matuyisayèkoaiks.

Matuyísayi (Matuyisayiua) an. *Ojibway tribe*, obv. Matuyisayi(i) (*Grass-Crees*).

mauk- (mauks-) *why*: mâuksaietapiskoiau *why are there no people*; mâukaiksistàpanistsiuaie *why does he tell him something false*; mâukaniu *why did he say*; nimauksauanists *why did not I do it thus*; kimaukanisks *why did you say*; kimâuksotamauànisks *why do you say now*; kimauksipisks *why did you come in*; kimâukaskχsàipisks *why do you always come in*; kimâuksesàps *why did you look out*; kimauksàuoχtauisks *why do not you eat from* (*these things*); kimâukitspiaistamiskòkixpuàiisks àkssis *why do you* (pl.) *give me then to eat* (*meat*) *with round fat* (*fat of the guts*); kimaukstamitàutsipuyisks anníksi osákiks *why do you just stand by those* *pieces of back-fat*; **kimâukauasàinisks** *why do you weep*; **kimaukátoχkiskataisks natséks** *why do you have my leggings for pillow*; **kimauksiniòkaχks** *why do you sleep so long*; **kimâuksauχkaipɑskaχks** *why do not you go and dance*; **kimaukstámitokyàuapimaχks** *what is the reason you are making one shelter after another.* — Cf. **maumai-** (combination of mauk- and -omai-).

mâukaiis in. *breast*, pl. **mâukaiists**; **nomâukaiis** *my breast*, **omâukaiis** *his breast.* — Cf. **-aukai-**.

mauχk- *red* v. **mâχk-** *red.*

maumai- (**momai-**) *very, very much, exceedingly*: **mâumaitapìmui** (**mómaitapìmui**) *it smells very much as if there were a person* (*there is a strong human smell*); **mâumaisɑmipòpiíks** *they are sitting up very late.* — Cf. **amai-**, **mai-**.

maumai- is in some cases the sandhi-combination of **mauk-** *why* and -omai- (-umai-) *very* (v. **amai-**): **kimâumaisɑmitapìnakuyiks** *why were you seen about during such a long time*; **kimâumaisoχkanisks** *why do you say so very loud.*

maupi- v. **amaupi-**.

mɑk- (**mɑks-**), **mak-** (**maks-**) *bad*: **mɑkskiu** *he has an ugly* (*bad*) *face*; makokis *bad hide* (i.e. *buffalo-cow-hide*); makokimiaists *they were* (*clothes of*) *old* (prop. *bad*) *lodges*; makokimisokasimiàuaists *they were dresses māde of old* (prop. *bad*) *lodges.* — Cf. **auk-** *bad*, **makap-**, **mɑksina-**.

mɑksina- (-oksina-, -uksina-) *to be wicked*: **mɑksinám**, **-oksinám** (**-uksinám**) an. *he is wicked*, **ikuksinàmin** *he* (4 p.) *is very wicked* (*mean*), **ikóksinàmiau** *they were very mean*, **kitómauksin** *you are very wicked* (*mean*); **otoksinásauaie** *because they were quarrelsome.* — Cf. **mɑk-**.

mɑksinásini in. *wickedness.*

mɑ́ksini (**mɑ́ksiniua**) an. *carcase*, pl. **mɑ́ksiniks**; **mɑ́ksiniapi** *the carcases about.*

mɑ́kskitsists in. pl. *ashes.*

mɑkskíu (**makskiu**) *he has an ugly face.*

maχt- v. **moχt-**.

mɑ́mapis in. *old camp-ground*, pl. **mɑ́mapists**; **nomâpis** *my old camp-ground.*

mɑn- *new* v. **man-** *new.*

mɑnátsis an. or in. ? *pin*; **núnnàtsis** *my pin.*

mɑ́nistàmi an. *lodge-pole*, pl. **mɑ́nistàmiks.**

mɑ́stsiu an. *vein*, pl. **mɑ́stsiks**; **nóstsiks** *my veins.*

mɑt- *again* v. **măt-** *again.*

mɑ́tsi v. **mâtsi.**

M[illegible]siks v. **Mâtsiks.**

Mɑ́tsipàupi (**-aupiua**) an. *Sits-up-again*, a man's name, obv. **-aupi(i)**. [551]

mâχk- (**mâχks-**) *red*: **măχksinɑm** (an.) *he is red*, **măχksinatsiu** (in.) *it is red*; **âapani itâumauχksinatòm, amó otsitaipuyixpi** *then he began to make blood show red, where he stood.*

192 **måχkaina-** *to be bloody*: nitómåχkainum *he was bloody all over*.

mā̆χkaipistsi an. *red blanket*, pl. mā̆χkaipistsiks.

måχkauyaki- *to be with bloody mouth*: nitomåχkåuyakiau *they are all with bloody mouths*; nitomåχkàuyakiaiks *they were all with bloody mouths*; kinitomåχkàuyàkixpuai *that you are all with bloody mouths*.

mā̆χkimi (mā̆χkimiua) an. *red beast, red cow, red pig*, obv. mā̆χkimi(i), pl. mā̆χkimiks.

mā̆χkoasii v. imā̆χkoasii.

måχkoχsokuyi- v. aumåχkoχsokuyi-.

mā̆χksikimi in. *red liquid* (*blood*) is supposed by måχksikimska-.

måχksikimska- v. aumåχksikimska-.

mā̆χksikskim an. *copper* (*red metal*).

mā̆χksinoχkui (or mā̆χksinaχkui?) in. *red bead*.

mā̆χksinsimman in. *beet*, pl. mā̆χksinsimmanists.

måχt- v. moχt-.

[551] **mek-** (meks-), mik- (miks-) *red*, e.g. Mekiåisto (Mékaisto) *Red-crow*; Mekyâpi *Red-man*; Mékyotokâni *Red-head*; Méksikà *Red-feet*; méksikatsi *duck* (prop. *red-feet*). — Cf. mekóts-, mikåp-.

mékanikèsuyi (mékanikèsuyiua) an. *red woodpecker*, obv. mékanikèsuyi(i), pl. mékanikèsuyiks.

[551] **Mékaninnima** an. *Painted-wing*, a man's name.

mekapíksoyi v. mikapiksoyi.

Mekiåisto (-toa), Mékaisto (-toa) an. *Red-crow*, a man's name, obv. -toi (Blood Indian).

mekots- (mekotsi-), mekyots- (mekyotsi-) *red*, e.g. Mekotsitaχtai *Red river*; Mekyótsisaka *Red-tattoo-people*. — Cf. ekots-.

mekotsipis in. *red willow*, pl. mekotsipists.

mekotsípisko (-skui, -skuyi) in. *group of red willows*, pl. mekotsipiskuists.

[103] **Mekotsitaχtai** in. *Red river*.

[551] **Méksikà** (-kàua) an. *Red-feet*, a man's name, obv. -kai(i).

méksikatsi (méksikatsiua) an. *duck*, obv. méksikatsi(i), pl. méksikatsiks (*pink-coloured-feet, red-feet*).

Mekyâpi (Mekyâpiua) an. *Red-man*, a man's name, obv. Mekyâpi(i). This name does not contain -api *old man*.

Mékyotokâni an. *Red-head*, name of a man in an ancient tale who kills his wives.

Mekyótsisaka (-kaua) an. *Red-tattoo-people* (which Indian tribe?), obv. -kai(i).

mi- (-i-) *hard, strong*: mistuyísiu (-istuyísiu) (of human beings), misiu (-isiu) (of animals) *he is strong, can endure, hold out*; kátaiisi *that is why* (*the horses*) *were hard*; otáiisau *because* (*those horses*) *were hard*; miókasiu (-okasiu), miskapiu (-iskapiu) *is strong, has great muscular strength*; tsiå aχkûmaiskàpiu, osåipokomistsimàni ki åχkitsii *which may be strongest, her puff of smoke, or the smoke* (*of the rotten log*); miiu (-iiu) *it is strong, it is hard or tough* (of inanimate things) (v. also miikó). — ótàsiks misiaiks, 192 **míkskim** an. *iron, metal,* pl. míkskimiks.

[551] **Míkskimekìnni** an. *Iron-necklace,* a man's name.

míkskimioχkòs an. *metal cup or vessel,* pl. míkskimioχkòsiks.

míkskimioχsistsini an. *horse-shoe,* pl. míkskimioχsistsiks (*iron-hoof*).

mikskímioχtaisinàkiopi in. *pen,* pl. míkskimioχtaisinàkiopists (*iron thing to write with*).

[551] **Míkskimisokàsimi** an. *Iron-shirt,* a man's name.

míkskimistsèpiskan in. *wire-fence,* pl. míkskimistsèpiskanists.

míkskimòχk an. *kettle.*

Míkskimyàuyi (-àuyiua) an. *Iron-eater,* a man's name, obv. -àuyi(i).

Mikyótsisaka v. Mekyótsisaka.

mixtsixta- v. mitsixta-.

[551] **Mímmeksi** an. *West-point-bank,* a man's name.

min-, a prohibitive prefix, v. pin- (same meaning).

minan- (-inan-) *to own*: nitsinánatau, nitáinànatau *I own him,* minánatsiu, áinànatsiu *he owns him*; nitsinánatoχp, nitáinànatoχp *I own it,* minánatom, áinànatom *he owns it*; kónoainikiau, kitáksinanoàtai (thus to be read) *if you find them* (viz. *the guns*), *you will own them*; ki annóχk aiăχkèmiks imáinana(i)tsiauaiks *and now the owners of the beaver-rolls still own them* (viz. *the beaver-skin and the beaver-stick*); ánnistsìi onóχksisotàpsìmiks áinànatòmiau *their warriors owned those* (*dances*); kinista nánàniu *your elder sister owns one* (viz. *a buffalo-hide*).

minátsiu *it is clear* (of the air). — Cf. anna- *to be or become light.*

míni (mí'ni) in. *berry,* pl. minists (mí'nists).

miní *island* v. minni.

miniáukaki v. minióḱàkin.

míniàusini (mí'niàusini) in. *berry-soup,* pl. miniàusists (mí'niàusists).

míniàχkè in. *wine* (*berry-water*).

miníkimi *hard* (an.): auáksopaiks minikimiks *hard cartridges.*

miniksi- (-iniksi-) *to be angry*: nitáiniksi *I am angry,* áiniksiu, iníksiu, miniksiu *he is angry*; nitáinikskotoau *I am angry with him,* áinikskotoyiu *he is angry with him.* — Cf. -inik-.

miníksistsikimistàni in. *berry-flavoured water.*

miníkssini in. *anger.*

minióḱàkin in. *berry-pemmican,* pl. minióḱàkists; ki átomaχksisòaiau miniáukaki *and they were also fed a big meal of berry-pemmican.*

minipitsi- *to be able to endure much cold*: minipitsiàu *they could stand much cold.*

minípoka (minipokàua) an. *child of plenty* (*child of rich parents*), obv. minipokai(i), pl. minipokaiks.

minní (mini) in. *island,* pl. minnists (minists).

minok- (minoks-), -inok- (-inoks-) *happy*: nitsinokàupiau *they all sat happy*; itsinóksistotoyìau *then they made* (*the people*) *happy* (*then they told them the happy news*); áinokoχkòyiu *he was happy over the food*; itsinóksoyìau *then they ate with delight.*

minokápiu (-inokapiu) *it is a happy time, there is plenty of food*: otsitsinokàpixp *when there are happy times;* imaksinokapis *even if it was a happy time.* 192

minoχkoχtsi (-tsik, -tsim) *extreme*: minoχko(χ)tsiks okitsiks omá akéu ixtáiinim omistsi otsóaχsists *that woman held, what she was eating* (lit. *her foods*), *with her fingers' ends.*

minoχkunnikis in. *nipple of breast,* pl. minoχkunnikists.

minstaiitsixta- (-instaiitsixta-) *to make tidy*: nitáiinstaiitsixt *I make tidy,* **áiinstaiitsixtau** *he makes tidy,* minstaiitsixtat *make tidy.* — Cf. **minstauoχt-**.

minstaiitsin, minstáiiu *it is smooth, it is tidy.*

minstanápiu *it is tidy.*

minstauoχt- (-instauoχt-) *to make tidy*: nitáiinstauoχtoχp *I make it tidy,* áiinstauoχtom *he makes it tidy.* According to de Josselin de Jong there is no χ in minstauo(χ)t-, but we suppose the forms given above are the correct ones. — Cf. **minstaiitsixta-**.

miókasin v. **mi-** *hard.*

miómaχkaa (miómaχkaua) an. *hard-runner* (used of horses), obv. miómaχkai(i), pl. miómaχkaiks.

miómita (miómitaua) an. *strong horse,* obv. miómitai(i), pl. miómitaiks (*hard-dog*).

miopimiskaupi- (-iopimiskaupi-, with ai- contracted to aiopimiskaupi-): mátoχtaiopimiskàupiau (v. sub **miópis**).

miópis an. *hard rope, raw-hide lariet,* pl. miópiks. After prefixes the initial m- is lost: nitúiksimàukiau mátoχtaiopimiskàupiau *with the same* (*hides*) *it was they made also hard ropes.*

-mipum v. **káitsiuokomìpum** and **máipaχkòχsinisikapokomipûminái.**

Misáiai (Misáiaiua) an. (French) *Michel,* obv. Misáiai (reinterpreted as *Hard-goose*). [551]

misamasksin- *to remember long*: nitáisamasksinoau *I remember him long,* misámasksinoyiu *he remembers him long*; nitáisamasksinixp *I remember it long,* misámasksinim *he remembers it long.* The literal meaning of misamasksin- is *hard-long-knowing.*

misámoyi *a very long time ago.*

misámsotaii itótstsiu *the long-time-rain was there.*

misini in. *strength.*

misinski (misinskiua) an. *badger,* obv. misinski(i), pl. misinskiks. [103]

Misinskisisaχtài in. *Badger creek.*

misisáu in. *dung,* pl. misisáists.

misiu v. **mi-** *hard.*

misk- (misks-), -isk- (-isks-) *instead, notwithstanding, all the same, in spite*: miskáistamopakìau *then they moved notwithstanding* (*the cold*); miskstamamiàpiksatsiuaie *then he jumped at him in spite* (*of his shooting*); miskátsàksist *you had better go out again instead* (*of staying here*);

192 *any more*; âkitsauatokâkiu *then he will be out of his mind*; ixtsâuatokakiuaie *that is why he is out of his mind*. — *to be shy*: ki âuakaiimi mamiks ki ikâukakiau *and there are lots of fish, and they are very shy*. — Cf. mokaki- *wise*.

mokaki- (-okaki-, aukaki-) *wise*: itokâkianistsiuaie *he then told her wisely*; nitâukakiistotoau *I make him wise*. — Cf. mokaki- *to be wise*.

mokâkiàke (mokâkiàkeua) an. *wise woman*, obv. mokákiàke(i), pl. mokâkiàkeks.

mokakiani- (-okakiani-) *to tell wisely, to warn*: nitokâkianistau *I warn him*, -okakianistsiu *he warns him*; itokâkianistsiuaie *he then told her wisely*.

mokakiistot- *to make wise*: nitâukakiistotoau *I make him wise*, âukakiistotoyiu *he makes him wise*.

mokakixk- (-okakixk-) *to watch*: nitokâkixkoχtoau *I watch him*, -okakixkoχtoyiu, âukakixkoχtoyiu *he watches him*; máχkokakixkotoaχsau (-koχtoaχsau) *that they should watch them* (an.); itokâkixkoχtoyiuàie *then she watched him*; nitâkokàkixkoχtòko *I shall be watched*; nitokâkixkixtsixp *I watch it*, -okakixkixtsim, âukakixkixtsim *he watches it*; âkokakixkixtsixp *we shall watch it*.

mókàkin (-ókàkin) in. *pemmican*, pl. mókàkists.

mokakini (-okakini) in. *back*, nokakini *my back*, okakini *his back*. — Cf. -okakini-.

mokakyani- (-okakyani-) *to tell wisely, to advise*: itokâkianistsiuaie *he then told her wisely*. — Cf. -ikakyani-.

mokákyapàke (-àkeua), **mokâkiapàke** (-àkeua) an. *wise woman*, obv. -àke(i), pl. -àkeks; mokákiapakèin *she* (4 p.) *was a wise woman*; kitâukakiapàke *you are a wise woman*; akâukakyapakeua *she is already a wise woman*.

mokam- v. mokam-.

mokaki- v. mokaki-.

[551] **Mokákiepòk** (-pòka) an. *Wise-child*, a man's name, obv. -pokai(i).

mokam- (-okam-, -aukam-) *straight*: mokámanàukoχt *just half* (*of the buffalo-herd*); mokámixtatsikaχtsik *straight in the middle*; mokámotstsiu *it is straight*; nitsikókamoto *I went quite straight*; stámaukamòtspoχpàipiixk *he just jumped straight up*; stókamotspoχpiis *if* (*the ball*) *goes straight up* (*in the air*); sotámokamòtaitapò omi otoχkèman *then he went straight to his wife*. — Cf. ikam- *straight*, mokamo-, and aukam-, okam-.

mokámanàukoχt *just half, precisely half* v. anâukoχt.

mokamepuyi- (-okamepuyi-) *to speak straightforwardly*: nitokamépuyi *I speak straightforwardly*, mokamépuyiu *he speaks straightforwardly*.

mokámixtatsikaχtsi (-tsik, -tsim) *straight in the middle*.

mokámipoχkos an. *drinking-cup, can* (*vessel for liquids*), pl. mokámipoχkòsiks (*straight-up standing cup*).

mokámipoχtsi (-tsik, -tsim) *perpendicularly, vertically*.

mokamipuiin- *to hold perpendicularly*: nitokámipuiinixp *I hold it perpendicularly*, mokámipuiinim *he holds it perpendicularly*.

mokamo- (-okamo-) *to go straight*: otsitapokamoχpi *where she went straight.* — Cf. mokam-. 192

mokamotaχki- (-okamotaχki-) *to steer*: nitokámotaχkixp *I steer it*, mokámotaχkim *he steers it.*

mokamoto- (-okamoto-) *to go straight*: mokámoto *he goes straight.* — Cf. ikamoto-.

mokámotoχtsi (-tsik, -tsim) *straight.*

mokámotstsiu *is straight.* — *is exactly there.* — Cf. ikámotstsiu.

mokékin in. *breast*, nokékin *my breast*, okékin, okini *his breast.* — Cf. -ok- *breast*, -okekin, -okin *breast.*

mokitsis (-okitsis) an. *finger, toe, claw*, pl. mokitsiks; nokitsis *my finger, my toe*, okitsis *his finger, his toe*; nisótamasistsimau nokitsisau *I then washed my finger.* — Cf. -kits-, -okitsi.

mokó (mokú) in. *autumn*, pl. mokuists. — Cf. áuko and moko-.

moko- (-oko-) (*to be*) *autumn.* As independent verb: mokúsi *when it is autumn. when it is in the fall* (cf. áuko). As verbal prefix: atotómokoχpotàsi (atotámokoχpotàsi is less correct) *when it snowed first in the fall.*

mókoăn in. *belly* (also: *stomach*), pl. mókoaists; nókoăn *my belly*, ókoăn *his belly.* — Cf. -oko-, -okoa-, -okoăn- *belly* and ókoăni.

-moks- *arm-pit* v. -oks- *arm-pit.*

Moksínipoka an. *Awl-child-of-plenty*, a man's name, obv. -pokai(i) [551]
(Blood Indian).

moksís an. *awl*, pl. moksiks; noksis *my awl*, oksis *his awl.*

moksísi in. *arm-pit*; noksisi *my arm-pit*, oksisi *his arm-pit.* — Cf. -oks- (-moks- ?) *arm-pit.*

mokúiniaiks an pl. *buffalo killed in the fall of the year.*

mokúyis in. *hair of the body, fur of animals.* — Cf. okúyi.

moχk- (moχks-) *ended*: ki ánnimaie nimoχkàsksinixp ksistsikúyi *and now is ended what I know about a day*; ki ánnimaie nimoχksìnoau *and that is the end of what I saw of him*; ki ánnimaie nimoχkitsiniki *and now my story is ended*; nimoχksksìnixpinan *we* (excl.) *learned it all* (*to the end*); ómoχksksinòoχpi mikoχponiks ótàsiks *as they know their long-winded horses to the end* (that means: *as they know all of their long-winded horses*). — Cf. ixk- *ended.*

moχkámi (moχkámiua) an. *pelican*, obv. moχkámi(i), pl. moχkámiks (prop. *separate bunch ?*).

Moχkámiake (-akeua) an. *woman belonging to the Pelicans*, pl. -akeks.

Moχkámikoăn an. *man belonging to the Pelicans*, pl. -koaiks.

Moχkámiks an. pl. *Pelicans*, a Peigan band. Some persons render this band-name by *Camp-in-a-bunch-people*, referring thereby to the supposed original meaning of moχkámi.

moχkatsíkinan in. *shoulder-bone*, oχkatsikinan *his* (*its*) *shoulder-bone.* — Cf. otsikékin-, otsikyóauai.

moχkátsis in. *foot, leg*, pl. moχkátsists; noχkátsis *my foot, my leg*, nitsistsitaioχtoχkis noχkátsi *the first time that I was ill in my leg*; oχkátsis

192 sikskiu *then he blacked his face all over*; nistói nitotúisapinausiu *it was I she dressed like in all respects* (*she imitated in dress*); stámikiks otótuitsitòkepûyis moyists *that there were bulls standing all over the camp.*

motokâni in. *head, hair of the head, scalp*, pl. motokânists *heads, scalps*; notokâni *my head*, otokâni *his head*; nitótokânim *my scalp* (i.e. *the scalp I took from an enemy*), otótokânim *his scalp* (i.e. *the scalp he took from an enemy*).

mótokep in. *skull*, pl. mótokepists; nótokep *my skull*, ótokep *his skull.*

motokis (-otokis) an. (and in.) *skin, hide*, pl. motokiks (and motokists); notokis *my skin*, otokis *his* (*its*) *skin.* — Cf. -okis, -okyanoko.

motoksinan in. *upper leg*, pl. motoksinaists; notoksinan *my upper leg*, otoksinan *his upper leg.*

motoksis an. *knee*, pl. motoksiks; notoksis *my knee*, otoksis *his knee.* — Cf. -oks- (-toks- ?) *knee.*

mótokyapinixpists in. pl. *eye-lids*, ótokyapinixpists *his eye-lids.*

motoχtúni in. *heel*, pl. motoχtuists; notoχtúni *my heel*, otoχtúni *his heel.*

motónisi in. *lip*, pl. motónists; notónisi *my lip*, otónisi *his lip.*

mótoyis in. *navel*, nótoyis *my navel*, ótoyis *his navel.*

mots- (-ots-) *hand*: kâkotsiinai *he* (4 p.) *had only hands*; kitsinotsi *you have long hands* (*arms*): ninétotsii *I have one hand* (*arm*); stámòtsiniua *then she took his hand*; náχksamaitsikitsimyòtsixpa *that I nearly wipe* (*it*) *off with my hands.* — Cf. motsis.

motsak- v. amotsak-.

mótsikinan in. *mucus of the nose*, pl. mótsikinanists; nótsikinan *my mucus*, ótsikinan *his mucus.*

motsikis in. *shoulder*, pl. motsikists; notsikis *my shoulder*, otsikis *his shoulder.* — Cf. -istsika- *shoulder.*

motsinau in. *forepart of the nether leg*, pl. motsinaists; notsinau *the forepart of my nether leg*, otsinau *the forepart of his nether leg.*

motsis in. *hand, fist, paw*, pl. motsists; notsis *my hand*, otsis *his hand.* — Cf. mots-.

motsistsini in. *roof of the mouth, palate*, notsistsini *my palate*, otsistsini *his palate.*

motstsípina in. *cheek*, pl. motstsipinaists; notstsipina *my cheek*, otstsipina *his cheek.*

motui- v. moto- *all.*

[551] **Motúiina** an. *Chief-all-over*, a man's name, obv. -inai(i).

Motúiinaikoán an. *man belonging to the All-chiefs*, pl. -koaiks.

Motúiinaiks an. pl. *All-chiefs*, a Peigan band.

Motúiinàke (-àkeua) an. *woman belonging to the All-chiefs*, pl. -àkeks.

mótuixtsii máksiniks *the carcases were scattered* (prop. *lying*) *all over.*

motuisap- (-otuisap-) *imitating in all respects* (prop. *following in the tracks in all*). For examples v. motuisapapistotaki-, motuisapinausi-. — Cf. motuisapina-.

motuisapapistotaki- (-otuisapapistotaki-) *to imitate the shape*: nitàitotuisapapistotaki *I imitate the shape*; åitotuisapapistotakiu *he imitates the shape*. 192

motuisapina- (-otuisapina-) *to look imitating*: åitotuisapinam *he looks imitating*.

motuisapinausi- (-otuisapinausi-, -otosapinausi-) *to imitate in dress*: nitåitotùisapinàusi *I imitate him in dress*, åitotuisapinàusiu *he imitates him in dress*; nistói nitotúisapinàusiu *it was I she imitated in dress*; omi ómi otámisksinòkaie, onóχkitotuisapinàus *then her husband knew whom she imitated in dress*; ki ánnimaie itåinoyìau omíksi manikâpiks stotúisapinàusòkiau *and there they saw that those young men were imitated in dress by* (*the women*) (4 p.); àkéks itáitotùisapinàusiau otókamatsimoàuaiks, manistâpainàuspiaiks *the women dressed like their lovers, how they dressed*; itsitótosapinausìnai *then she* (4 p.) *imitated him in dress*.

moyís (-oyis) *lodge*, pl. moyists (-oyists) *lodges, camp*.

muχt- v. moχt-.

múskitsipaχpi in. *heart*, pl. múskitsipaχpists; núskitsipaχpi *my heart*, úskitsipaχpi *his heart*.

Múskitsipaχpiistoki in. *Heart-butte* (prop. *Heart-mountain*), a place-name. [103]

myanist- (myanists-) *different*, cf. the personal names containing this prefix, and -omianist-.

Myánistaipistsàke (-àkeua) an. *Different-rags-woman*, a woman's name, obv. -àke(i) (Blood Indian). [551]

Myánistsikskimmake (-akeua) an. *Different-iron-woman*, a woman's name, obv. -ake(i) (Blood Indian).

Myánistsinamaiàke (-àkeua) an. *All-different-gun-woman*, a woman's name, obv. -âke(*i*).

myápakè (-akèua) an. *careful woman* (lit. *hard woman*), obv. -akè(*i*), pl. -akèks.

Myåχkinaiaiks an. pl. *Hard-top-knots*, a Peigan band.

Myåχkinaiake (-akeua) an. *woman belonging to the Hard-top-knots*, pl. -akeks.

Myåχkinaiikoän an. *man belonging to the Hard-top-knots*, pl. -koaiks.

Myoχpokóiiks an. pl. *Pleiades* (*Bunched Stars*).

N.

192 **n-** *I* (*me*) : náksipisi *that I shall enter* ; náχkipitapaiakàni *that I may just confess* ; náχkotomoàipiksistaχs *that I should gather them* (an.) *up* ; ki ânnyaie nanistsksinoau *and that is what I know about* (*the people of the olden times*). — *we* (*us*) (excl.), in combination with certain suffixes: nanistótaspinan *as we* (excl.) *owned horses separately* ; náksipisinàn *that we* (excl.) *shall enter.* — *my* : naâuyi *my mouth* ; natsini *my tongue* ; naiâiua *my robe* ; nóma *my husband.* — *our* (excl.), in combination with a suffix added to the noun: naáχsinàna *our* (excl.) *grand-parent* (also: *parent-in-law*) ; nóminàna *our* (excl.) *husband.* — The distribution of n-, ni-, nit- (nits-), no- belongs to grammar. Cf. **ni-**, **nit-** *I*, **no-**.

n- *now* v. **an-** *now.*

na'á (na'âiau) v. **niksista.**

[601] **naáχsi** (naáχsa) an. *my grand-parent, my parent-in-law,* voc. naáχsa, naaχsí, naaχsé, naáχsi, obv. naáχsi, pl. naáχsiks (?) ; maáχsi *his* (*her*) *grand-parent* or *parent-in-law*, pl. maáχsiks.

naáχsinàna (excl.) *our government* v. **kaáχsinùna.**

nai- (-ai-), **nau-** (-au-) *six* : nâitapiau *there are six persons* ; nitâuànistsi *I did it six times.* — Cf. **nâu.**

nâii v. **nâu.**

náiippo sixty (simple form) ; náiippi an., náiippoyi in. ; náiippiau an., nâiippoiau in. *they are sixty* ; nâiippetapiau *there are sixty persons.*

nâiippoixtsau an., nâiippoχtoχp in. *it costs sixty dollars.*

náiippoisopoksixtsau an., náiippoisopoksòχtoχp in. *it costs sixty dollars.*

náiipponiu *it is sixty days* (*nights*).

naiist- v. **nist-** *two.*

naiistoχtapinàmaχka an. *takes-gun-on-both-sides,* jocular designation of *anus.*

naiistotopat- *to sit on both sides of, to sit on each side of* v. sub **nist-** *two.*

[551] **Náiistotsinni** (-niua) an. *Holds-on-both-sides,* a woman's name, obv. -ni(i) (Blood Indian).

Naiistotstsò an. *Charges-from-two-sides,* a man's name, obv. -tsòi.

náikepippo *six hundred* (simple form) ; náikepippi an., nâikepippoyi in.

náikoputo *sixteen* (simple form) ; náikoputsi an., nâikoputoyi in. ; nâikoputsiau an., nâikoputoiau in. *they are sixteen.*

náixtsau an., nâuχtoχp in. *it costs six dollars.*

naimska- *to be medicine-pipe-owner* : kanáinaimskàni *because they were all medicine-pipe-owners.*

náimskaipaskan in. *medicine-pipe dance.*

náimskaχkuiinnimàni in. *medicine-pipe*, pl. náimskaχkuiinnimànists. 192

Náipistsàke (-àkeua) an. *Blanket-woman*, a woman's name, obv. -àke(*i*). [551]

náipistsi (-aipistsi) an. *blanket, rag*, pl. náipistsiks (-aipistsiks). — náipistsi (-aipistsi) in. *wool*, pl. (náipistsists).

Náipistsi (-tsiua) an. *Blanket-robe*, a man's name, obv. -tsi(i). [551]

náipistsiopis an. *cord*, pl. náipistsiopiks.

náisopoksixtsau an., náisopoksòχtoχp in. *it costs six dollars.*

náχkâχsotsokanàmaχsi v.. -oko- *relation.*

náχkipitapaiakàni *that I may just confess.*

náχ'kipoχtsimisik *that I may quickly scoop grease with* (*it*).

náχkitsitakaχts *I might get hurt.* — Cf. kâχtsisit.

náχkanmaitsikitsimyòtsixpa *that I wipe off with my hands.*A

náχtau *where* (in a dependent question); náχtau nitáiksiskòtsimaun *where he is. I had bodily contact with.*

naχtsikàie *which way* (interrogative).

nam- (-am-) *eastward, east*: pinâminakatòk (minâminakatòk) *do* (pl.) *not roll* (*the gambling-wheel*) *eastward*; minâminakatsis *do not roll* (*the gambling-wheel*) *eastward*; aχkstâminakàtaχs *that we* (incl.) *should not roll* (*the gambling-wheel*) *eastward*; âχkunàminakatau *let us* (incl.) *roll* (*the gambling-wheel*) *eastward*; pâχtsikaminakatsiau *by little and little they rolled* (*the gambling-wheel*) *eastward*; tókskamiks âpaiòkaiks maiâiuauaiks mataiámapiksistsiauaiks *they would also throw the robes of some people, that were sleeping about, eastward.* — Cf. nâmists.

nam- (-am-) *only, just*: nâmipaupìinai *she* (4 p.) *only sat up*; nâmapikauaniâiks *they just shook their legs*; namitsitapiau *they were just lonely people*; namóχkitàisaièpitsit *be just telling lies*; namóχkitàipuyit *be just talking*; maiâii támiamaχsin *her robe then was just fine*; âiamitapàumaχkaii *they just ran loose about*; âχkanâiamotòiau *they all came home without having anything* (lit. *they all just came home*); nitsitamitstsixpinan kaχtominaiks *we* (excl.) *are the only war-chiefs still in life*; nitsámistsitapiau *they were only two persons.* — Cf. am- *only, just.*

námaii in. *bow*, pl. námaists; ninâmau *my bow*, onâmaii *his bow.* — Cf. nâmau.

námaixtsiu *there is room* (*space*).

Námaimatake (-akeua) an. *Takes-gun-woman*, a woman's name, obv. -ake(*i*) (Blood Indian). [551]

námaχk an. *where-being.*

Námaχka an. *Takes-gun*, a man's name, obv. Námaχkai. [551]

namaχka- *to take bows and arrows*: nitáinamaχk *I take bows and arrows*, áinàmaχkau *he takes bows and arrows.* In later times it was used of *taking guns*: ánniaie nitsinâmaχkau *that way he got a gun.* — *to make a bow* (or *bows*), afterwards used of *making guns*: áinàmaχkau *he makes a bow* (*a gun*), otsitsinàmaχkokaie *she* (4 p.) *then made a bow for him.* — Cf. namaχkat-.

-namaχka *one who takes a gun*, as second member of many compounded [551]

A [Erratum: After wipe insert: it. Cf. corrigenda sheet, Cat. 128, p. 379 — Analyst]

51: Uhlenbeck & Van Gulik L-4,5 (1910-1911) 1934
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192 [551] personal names: Itóminàmaχka *Takes-the-first-gun*; Matsinâmaχka *Takes-a-good-gun*; Akâinamàχka *Many-guns*; Sépinamaχka *Takes-gun-at-night*; Nátokotsìnamaχka *Takes-two-guns*. — Cf. **námaχkau**.

námaχkànį in. *coup, spoil of war*, pl. námaχkànists; àpssii otsinámaχkân *he took arrows for a coup* (lit. *arrows were his coup*).

namaχkat- *to take bows and arrows from, to win spoil of war from*: nitsinámaχkatau *I win spoil of war from him*, námaχkatsiu *he wins spoil of war from him*. — Cf. **namaχka-**.

námaχkau (-kaua) an. *one who takes bows and arrows*. In recent times used for *one who takes a gun* (or *guns*). — Cf. **Nâmaχka**; **namaχka-**, **-namaχka**.

namaχki- (-amaχki-) *to sweep*: nitâiamaχkiàki *I sweep*, âiamaχkiàkiu *he sweeps*, namâχkiàkit *sweep* (imperative); nitâiamaχkixp *I sweep it*, âiamaχkim *he sweeps it*, namâχkit *sweep it* (imperative).

namâχkimàtsis in. *broom*, pl. namâχkimàtsists; nitsâmaχkimàtsis *my broom*, otsâmaχkimàtsis *his broom*.

[103] **Námaχtai** in. *Little Bow river* (lit. *Bow river*).

námapikauaniàiks *they just shook their legs*.

namapiksi- (-amapiksi-) *to throw eastward*: maiâiuauaiks mataiâmapíksistsìauaiks *they would also throw the robes* (*of some people that were sleeping about*) *eastward*.

námau (námaua) an. *gun*, obv. nâmai(i), pl. námaiks; ninámau *my gun*, onámaii *his gun*. — Cf. **námaii**.

naméksistsikui in. *thursday* (*just-a-day*).

námipokau (námipokai) v. **ámipokau**.

namini- (-amini-) *to shear*: nitâiàminitaki *I shear*, âiàminitakiu *he shears*, naminitakit *shear* (imperative); nitâiàminitau *I shear him*, âiàminitsiu *he shears him*, naminitsis *shear him*. — *to cut the tails and manes of horses*: ótàsoauaiks kátaiinitàiks ā̌χkanaiàminitàii *all their horses that were not killed had their tails and manes cut*.

namiskí (namiskiua) an. *lizard*, obv. namiski(i), pl. namiskiks (*twisted-face*).

namiski- (-amiski-) *twisted face*: nátàmiskikokitsìminai *he* (4 p.) *was just frozen with his face twisted*; ákaiamiskikokitsiminai *he* (4 p.) *was already frozen with his face twisted*. — Cf. **namiski**.

namiskiaki- (-amiskiaki-) *to have his face twisted, to make faces*: nitâiamiskiaki *I make faces*, âiamiskiakiu *he makes faces*.

námists (námistsk) *eastward, east, on the eastside*. — Cf. **namists-** and **nam-** *eastward*.

namists- (-amists-) *eastward, east*: aiâmistsipatakaiayin *he* (4 p.) *was running east*. — Cf. **námists**.

namitapauauaχka- (-amitapauauaχka-) *to stray* (of a man): nitsamitapauàuaχk *I stray*, námitapauâuaχkau *he strays*.

namitapaumaχka- (-amitapaumaχka-) *to run just loose about*: omiksi skí'miks âiamitapàumaχkaii *the mares just ran loose about*.

namitapáuyiu *he strays* (of a beast). 192

namitsioχsi- (-amitsioχsi-) *to undress*: nitâiàmitsioχsi *I undress*, âiàmitsioχsiu *he undresses*, namitsióχsit *undress* (imperative).

namiu *is pure, is clear.*

namó (namóa) an. *bee*, obv. namóí, pl. namóiks.

namóaχsin in. *honey*, pl. namóaχsists.

Námasita an. *Cut-mane*, a man's name (Blood Indian). [551]

namóχkoχtaipàpauχkyâχs (-kioχs) *just from where you lie shake your heads.*

nâmotaksin in. *clear night*, pl. nâmotaksists (especially used of clear winter-nights ?).

namoto- (-amoto-) *to come only*: âχkanâiamotoiau *they all came back only* (*without having anything*).

namoyin- (-amoyin-) *to twist another person's mouth, to pull another person's mouth crooked*: âiàmoyìniauaiks *they pull their mouths crooked.*

namóyis in. *bee-hive*, pl. namóyists.

nan- *to see* v. nin- *to see.*

nanai- (nanau-, nano-) *finally*: nânayitautòyinai *he* (4 p.) *got there finally*; onânaiitaksinokoaiau *they were then finally known by them* (4 p.); nânauaitapòaie *he went finally*; nânoaikòko *finally it was night*; nânqatàinixkataiau *finally they were again called* (*Pelicans*); nânoainitsiu *he finally killed her*; nânauaiksistotsisiua *he finally had done smoking.* — Cf. ino- *long.*

nánaikinakim *she has a man's legs.*

nánaikoán an. *ghost*, pl. nânaikoaiks. Obsolete.

Nânainiki (-kiua) an. *Kill-the-chief*, a woman's name, obv. -ki(i). [551]

nanána an. *terrible-looking man.*

nánànin v. minan-.

nánàpiniu *she has a man's eyes.*

Nânatoièpiksi (-ksiua) an. *Medicine-strikes*, a woman's name, obv. -ksi(i) (Blood Indian). The usual English translation given above does not account for the element nan-. [551]

nanau- v. nanai-.

nánauâχkoàpstsitsikinàiinai v. -itsikin-.

nánautokâni in. *skull of a dead person*, pl. nânautokânists (*ghost-head*). — Cf. áuainautokâni.

nanay- v. nanai-.

nánixkiasiu (-inixkiàsiu) *there is a song for it*: ki nânixkiasiu ómi otsipisini *and there was a song for it, when she was going in*; ki itákaupisi, matsinixkiasiu *and there was another song for it, when she was going to sit down.*

nanis- (-anis-), nanisi- (-anisi-), naniso- (-aniso-) *eight*: nânisetapiau *there are eight persons*; nitânisànistsi *I did it eight times.*

nânisekoputo *eighteen* (simple form); nânisekoputsi an., nânisekoputoyi in.; nânisekoputsiau an., nânisekoputoiau in. *they are eighteen.*

192 **nánisesopoksixtsau** an., nánisesopoksòχtoχp in. *it costs eight dollars.*

nánisippo *eighty* (simple form); nánisippi an., nánisippoyi in.; nánisippiau an., nánisippoiau in. *they are eighty*; nánisippetapiau *there are eighty persons.*

nánisippoixtsau an., nánisippoχtoχp in. *it costs eighty dollars.*

nánisippoisopoksixtsau an., nánisippoisopoksòχtoχp in. *it costs eighty dollars.*

nánisipponiu *it is eighty days* (*nights*).

nániso *eight* (simple form); nánisoyimi an., nánisoyi in.; nánisoyimiau an., nánisoiau in. *they are eight*; nâχkitâianisooiau *then there were eight of them* (in.). — Cf. nanis-.

[56] **Nánisoa** (Nánisoyima) an. *Nancy*, obv. Nánisoi (reinterpreted as *Eight*).

nánisoikèpippo *eighthundred* (simple form); nánisoikèpippi an., nánisoikèpippoyi in.

nánisoixtsau an., nánisoχtoχp in. *it costs eight dollars.*

nánisoyi *eight times.* — V. also nâniso.

nánnaχk an., nánnixk in. *where-being*; pl. an. nánniksisk; pl. in. nánnistsisk.

nano- v. nanai-.

nap- (-ap-) *standing, erect, vertical*: nápaipuyiu *he talks while standing*; nápaisìnakiu *he writes while standing*; itápâχkiakìau *then they raise their heads.* — Cf. ap- *standing,* napui-, nip- *standing.*

nap- *now* v. annap-.

napaiíni in. *meal, flour, bread.*

napaiíninsimman in. *wheat*, pl. napaiíninsimmanists.

[103] **Napaiínists-íkaitauaitoχpoχpi** in. *Where-they-used-to-freight-the-flour-from* (*Conrad*), a place-name.

napâχkiaki- (-apâχkiaki-): itápâχkiakìau *then they raise their heads.*

napepuyi- (-apepuyi-) *to speak English*: nitâiàpèpuyi *I speak English,* âiàpèpuyiu *he speaks English.*

nápi (nápiua) an. *old man, old animal,* obv. nápi(i), pl. nápiks (this plural is also used for *old folks, an old man and his wife*); ninápim *my old man,* unnápim *his old man*; nitsápi *I am an old man,* nápiu *he is an old man.* For the idiomatic expression Nápiu ánnauk v. ánnauk.

Nápi (Nápiua) an. *the Old Man,* a culture- and trickster-hero, obv. Nápi(i) (cf. Api'siyi). — There is also another mythical person of the same name. He causes the warm wind, called chinook.

napi an. *partner* (vocative); napiaki, kikátaikìmmoka nimátoχkañksíkimmâuaki *my partner, who does not pity you, I do not pity him very much*; âuke, napi *hallo, partner.*

napi- (-api-) *English* v. napepuyi-.

nápiàke (-àkeua) an. *white woman,* pl. -àkeks. When used as second member of compounds, the initial n- is lost (-ápiàke).

nápiapists in. pl. *the white man's things.*

nápiâχke in. *brandy, whisky,* pl. nápiâχkèists (*white-man's water*).

Nápiina an. *Old-man-chief*, a man's name, obv. -ìnai.

napiinaki (napiinakiua) an. *white soldier*, obv. napiinaki(i), pl. napiinakiks.

nâpikoân (nâpiekoân) an. *white man*, pl. nápikoaiks (nápiekoaiks). When used as second member of compounds, the initial n- is lost (-ápikoân, -âpiekoân). — *old man* (of the Sun): Spóχtm nápiekoân, spúmmokit *Old Man on high, help me.*

nápikoanàsi- (-âpikoanàsi-) *to turn into a white man, to turn out to be a white man*; otsâpikoanasaiks *that they turned out to be white men.*

nápim (-âpim) an. *male beast*, obv. nâpimi, pl. nâpimiks; nitâpim *my male beast*, otâpim *his male beast*; napim imitá *male dog*; âiksini napim *boar*; nitápimiotasinàniks *our* (excl.) *male horses*; otâpimiòtàsiks *their male horses.*

nápiniuan (nâpiniwan) in. *sugar*, pl. nâpiniuanists (nâpiniwanists).

nápioχsoko (-kui, -kuyi) in. *white man's road, waggon-road*, pl. nâpioχsokuists.

nápioyis (-âpioyis) in. *house*, pl. nápioyists (*white-man's lodge*).

nápisini in. *old-man's age.*

nápisko (nâpiskui, nâpiskuyi) in. *old-man's stone*, pl. nâpiskuists.

napistsaki- (-apistsaki-) *to close the eyes*: nitsâpistsàki *I close my eyes*, nâpistsàkiu *he closes his eyes.*

nápistsi (nâpistsiua) *blind*; nitsápistsi *I am blind*, nápistsiu (âpistsiu) *he is blind*; nitâistomiapistsiixpinan *then we* (excl.) *are blind.*

nápistsisini in. *blindness.*

napopuyi- *standing*: nâpopuyisimiu *he drinks while standing*; nâpopuyauyiu *he eats while standing*; nâpopuyìsapiu *he looks while standing.*

napui- (-apui-) *standing, erect, vertical*: nápuioχsìniau *he was knocked down senseless while standing*; nâpuiokànipuyiu *he sleeps while standing* (lit. *he stands in a standing sleep*); itápuiakokìyiu *then he would put his lodge up*; annikskaic ixtâpuiàχkiakiòp *with those* (*lodge-poles*) *we* (incl.) *raise the central pole.* — Cf. napp- *standing*, napopuyi-.

napuiaχkiaki- (-apuiaχkiaki-) *to raise the central pole of the medicine-lodge*: annikskaie ixtâpuiàχkiakiòp *with those* (*lodge-poles*) *we* (incl.) *raise the central pole.* — Cf. nipuiaχki-.

nápuiìksaii in. *saddle with two sides up.*

nápuiokànipuyi- *to sleep while standing* (lit. *to stand in a standing sleep*): nitâpuiokànipuyi *I sleep while standing*, nápuiokànipuyiu *he sleeps while standing.*

nâpuioχsìniau *he was knocked down senseless while standing.*

nat- (nats-) *just, only*: nâtsakoiikokitsìminai *he* (4 p.) *was just frozen with spittle on his mouth*; nâtàmiskikokitsìminai *he* (4 p.) *was just frozen with his face twisted*; nâtoχkoχkiskatai (ninâtoχkoχkiskatai) *I just had them* (an.) *for a pillow*; nâtoχtanists (ninâtoχtanists) *therefore I am just doing it*; ninâtasau *I am just wiping him*; kinâtsikìm *I just pity you*; kinâtoχkanist *I will just tell you.*

192 **nat-** (nats-) *two*: natsitapiau *there are two persons*; nátoχkemíks *who* (pl.) *had two wives*; nátsimiokòsiu *she has twins*. — Cf. **nátoka**.

natáio (natàioa) an. *bob-cat*, obv. natàioi, pl. natàioíks. As second member of compounds it appears as -ataio, e.g. ómaχkatàio *mountain-lion* (lit. *big bob-cat*).

[551] **Natàiotokàni** an. *Bob-cat's-head*, a man's name (Blood Indian).

Natoáinixki (-kiua) an. *Sings-a-medicine-song*, a man's name, obv. -ki(i) (Blood Indian).

Natóàke (-àkeua) an. *Holy-woman*, a woman's name, obv. -àke(i).

natoap- (-atoap-) *having medicine-power, holy*: natoápinau *medicine-man*; natoápèini *holy buffalo*; natoápoχkìni *medicine-necklace*; tsiᵗatoapoχkèmatàu *I then married her with medicine-power* (that means: *I then got married with her by the priest*). — Cf. **natoi-**.

natoápèini (-èiniua) an. *holy buffalo*, obv. -èini(i), pl. -èiniks.

natoápiapìkoān an. *Roman Catholic priest*, pl. natoápiapìkoaíks (*holy white man*).

natoápìnau (natoápìnaua) an. *medicine-man*, obv. natoápìnai(i), pl. natoápìnaiks.

[551] **Natoápi'si** (-ápi'siua) an. *Medicine-wolf*, a man's name, obv. -ápi'si(i).

natoápists in. pl. *holy things*; otátoapinàni *his holy things*.

natoapoχkemat- *to get married with a woman by the priest* (prop. *to marry her with medicine-power*): ki ánni nepúyı (ni)tsítatoapoχkèmatàu *and in summer I got married with her by the priest*.

natoápoχkìni in. *medicine-necklace*.

natoápoyis in. *church, mission-house*, pl. natoápoyists (*holy lodge*).

natoápsinaksin in. *Bible* (lit. *Holy Writ*), pl. natoápsinaksists.

natoi- (-atoi-) *holy, having medicine-power*: áuatoiinaĩnai *he* (4 p.) *was singing a medicine-song*; nitàiàkatoĩnai *I shall sing with medicine-power*; nitátoiistotsixp *I make it holy*. — Cf. **atoi-** *holy*, **natoap-**, **natósiu**.

natoiéksistsikùi in. *sunday* (*holy day*), *week*, pl. natoiéksistsikuists; nitókskatoiiksistsikù, nitsitsikyàkixpi *one week that I was trapping*.

natoiétapi (-tapiua) an. *Holy Person, God*, obv. -tapi(i).

[551] **Natoiíkana** an. *Medicine-light*, a woman's name.

Natoiikimàni an. *Medicine-top-knot*, a woman's name.

Natoiíksiskstaki (-kiua) an. *Medicine-beaver*, a woman's name, obv. -ki(i).

natoiim- (-atoiim-) *to respect as holy* (an.): nitátoiimmau *I respect him as holy*; otsikátoiimmok omi ómi *her husband* (4 p.) *respected her as very holy*.

natoiinai- (-atoiinai-), **natoiinaii-** (-atoiinaii-) *to sing with medicine-power, to sing a medicine-song, to sing and pray*: nitátoĩnai, nitáuatoĩnai *I sing and pray*, áuatoĩnaiiu *he sings and prays*; ánnomatapatoĩnaiit *now start to sing the medicine-song*; máχkitatoĩnaixp *where he could sing the medicine-song*.

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Natoiinaimiskàke (-àkeua) an. *Medicine-pipe-woman*, a woman's name, obv. -àke(i). 192

nátoiinaisini (-átoiinaisini) in. *medicine-song*, pl. nátoiinaisists; nitátoiinaisini *my medicine-song*. [551]

natoiistot- (atoiistot-) *to make holy*: nitátoiistotsixp *I make it holy*, átoiistotsim *he makes it holy*.

Natóisaitsikomaχka an. *Medicine-rattle-running*, a woman's name. [551]

natók *two* v. **kaiĕu**.

natok-, natoki- *two*: natokianasiau *they costed two*; natokiskskómoyiuaie *he gave him two warnings*. — Cf. **nátoka**.

nátoka *two* (simple form); nátokami an., nátokai in.; nátokamiau an., nátokaiau in. *they are two*. — Cf. **nat-** *two*, **natok-**.

nátokai *twice*. — Cf. **nátokyai** and v. also **nátoka**.

nátokekèpippo *two hundred* (simple form); nátokekèpippi an., nátokekèpippoyi in.

nátokestuyìmi (-stuyìmiua) an. *colt two years old*, obv. -stuyìmi(i), pl. -stuyìmiks.

natokíanasiu *it costs two* (*robes*).

nátokixtsau an., nátokioχtoχp in. *it costs two dollars*.

Nátokiókàsi in. *Two-Medicine river*. [103]

Nátokisapápistàtsis an. *Two-spears*, a man's name.

natokiskskomo- *to give two warnings, to warn twice*: natokiskskomoyiuaie *he warned him twice*. [551]

nátokisopoksixtsau an., nátokisopoksòχtoχp in. *it costs two dollars*.

Nátokisumyàke (-àkeua) an. *Twice-waylays-woman*, a woman's name, obv. -àke(i). There is some doubt about the vowel of the fourth syllable. [551]

Nátokotsinamaiàke (-àkeua) an. *Takes-two-guns-woman*, a woman's name, obv. -àke(i).

Nátokotsinamaχka an. *Takes-two-guns*, a man's name, obv. -namaχkai.

nátokyai *twice*: nátokyai *askûnakatsiu he shot at him twice*. — Cf. **nátokai**.

Nátokyauaiàki (-kiua) an. *Strikes-twice*, a woman's name, obv. -ki(i). [551]

Natokyókasi v. **Nátokiókàsi**.

nátokyoχkitsikai *twice seven* (in.): nátokyoχkitsikai noχksksinimatsokik ninixksi *teach* (pl.) *me, please, twice seven songs*.

nátokyotakoχsin in. *two hours*.

nátoχkèmi (nátoχkèmiua) an. *a man who has two wives*, obv. nátoχkèmi(i), pl. nátoχkèmiks.

Nátoχkosipistàke (-àkeua) an. *Double-owl-woman*, a Flathead Indian woman's Peigan name, obv. -àke(i). [551]

Nátoχkotáχkitopi (-opiua) an. *Double-rider*, a man's name, obv. -opi(i).

Nátoχkotsikamosàke (-àkeua) an. *Steals-double-woman*, a woman's name, obv. -àke(i).

Natóχkstsi (-kstsiua) an. *Medicine-shell*, a woman's name, obv. -kstsi(i).

natoóχtsi (-tsik, -tsim) *in a holy place*.

192 **Natoómaχkixkinàake** (-akeua) an. *Medicine-sheep-woman*, a woman's name, obv. -ake(i).

[551] **natosat-** (-atosat-) *to have with medicine-power*: ilkâtosatom auaχkâutsiisini *he had war with great medicine-power* (that means: *he had great medicine-power in war*).

natósi (natósiua), nató'si (nató'siua) an. *sun, moon, month, medicine-man*, obv. natósi(i), nató'si(i), pl. natósiks, nató'siks. As second member of compounds it loses the initial n-.

nátosini (-âtosini) *medicine-power*, otâtosini *his medicine-power*.

natósiu (nató'siu) an. *he has medicine-power, he is holy*, nitâtosi (nitâto'si) *I have medicine-power, I am holy*; natoyiu in. *it has medicine-power, it is holy*. — Cf. natoi- *holy*.

[551] **Natósunistà** an. *Sun-calf*, a man's name, obv. -unistài.

natoyíu v. natósiu.

nats- *last*: nâtsàupiu támoχkotauaists *they* (in.) *then were given to the last one* (*the man sitting at the end*); omíksi nâtsàupiks *those that sat at the end*; nâtsainòpiua *he is the last one beneath* (*he is at the lowest end*). — Cf. nâtsáuχt.

nátsáuχt, nâtsáuχtsi *the last*, nâtsauχta *the last one*. — Cf. nats-.

nâtsàupi (nâtsàupiua) an. *who sits at the end*, obv. nâtsàupi(i); omíksi nâtsàupiks *those that sat at the end*.

natsaupi- *to sit last, to sit at the end*: nâtsàupiu *he sits last*.

[551] **Nátsikαpâχpakùyisoyi** (-soyiua) an. *Double-blaze*, a man's name, obv. -soyi(i).

natsikóputo *twelve* (simple form), natsikóputsi an., natsikóputoyi in.; natsikóputsiau an., natsikóputoiau in. *they are twelve*.

natsikóputoixtsau an., natsikóputoχtoχp in. *it costs twelve dollars*.

natsikóputoisopoksixtsau an., natsikóputoisopoksòχtoχp in. *it costs twelve dollars*.

nátsimiokòsiu *she has twins*.

nátsippo *twenty* (simple form); nâtsippi an., nâtsippoyi in.; nâtsippiau an., nâtsippoiau in. *they are twenty*; nâtsippetapiau *there are twenty persons*.

nâtsippo-áistsikoputoniu *it is twenty-two days* (*nights*).

nâtsippo-áitsikoputoniu *it is twenty-one days* (*nights*).

nâtsippoixtsau an., nâtsippoχtoχp in. *it costs twenty dollars*; nâtsippoixtsau nisitsékoputsi an., nâtsippoχtoχp nisitsékoputo in. *it costs twenty-five dollars*.

nâtsippoisopoksixtsau an. nâtsippoisopoksòχtoχp in. *it costs twenty dollars*; nâtsippoisopoksìxtsau nisitsékoputsi an., nâtsippoisopoksòχtoχp nisitsékoputo in. *it costs twenty-five dollars*.

náu *six* (simple form): náii an., náuyi in.; náiiau an., náuiau in. *they are six*. — Cf. nai-.

nau- *six* v. nai-.

nauk- v. annauk- *now*.

náuχtoχp v. náixtsau.

192 **Niétaχtaitapi** (-tapiua) an. *Pend d'Oreille tribe* (lit. *River people*). — Cf. -itaχtaitapi-.

Niétaχtaitapiàke (-àkeua) an. *Pend d'Oreille woman*, pl. Niétaχtaitapiàkeks.

[551] **Niétaχtaitapiàke** (-àkeua) an. *River-people-woman*, a certain Cree Indian woman's Peigan name, obv. -ake(i).

Niétaχtaitapikoàn an. *Pend d'Oreille Indian*, pl. Niétaχtaitapikoaiks.

niétaχtàko (-kuyi) in. itámsokoχtsimìu niétaχtàkuyi *then he suddenly heard a roaring noise.*

niétaχtàmiskàni in. *ditch*, pl. niétaχtàmiskànists.

niétaχtau v. niétaχtai.

nietsinániau : ki ànni nietsinániau *and those were the things they had.*

niíppo *thirty* (simple form) ; niippi an., niippoyi in. ; niippiau an., niippoiau in. *they are thirty* ; niippetapiau *there are thirty persons.*

niíppoixtsau an., niíppoχtoχp in. *it costs thirty dollars.*

niíppoisopoksiìxtsau an., niippoisopoksòχtoχp in. *it costs thirty dollars.*

niítaχtai v. niétaχtai.

nikóputo *thirteen* (simple form) ; nikóputsi an., nikôputoyi in. ; nikóputsiau an., nikóputoiau in. *they are thirteen.*

[601] **niksísta** an. *my mother*, voc. also na'à, na'àiau, obv. niksistsi, pl. niksistaiks ; oksistsi *his* (*her*) *mother*, pl. oksistsíks.

níksòkoa an. *my relation*, obv. níksòkoai (?), pl. níksòkoaiks ; óksòkoi, óksòkoai *his* (*her*) *relation*, pl. óksòkoiks. — Cf. -oko- *relation.*

nim- (-im-) *westward, west* : itsimsapiu *he looked west.* — Cf. nimists.

nimátsitàuauatàuaiksàua *I then never wear them* (an.) (speaking of leggings).

nimiápists in. pl. *dirt, trash.*

nímists (nimistsk) *westward, west, on the westside.* — Cf. nim-.

Nimistsitaupi (-aupiua) an. *the One-that-sets-in-the-west*, i.e. the Sun (v. Natósi), obv. -aupi(i).

nimoχtostsinaχpinannists in. pl. *our* (excl.) *ration-tickets* (*where-we-draw-our-rations-with*). Cf. the inclusive form ixtástsinaupi.

nimoχtotsòk in àχké nimoχtotsòk *he threw water on me* (lit. *he threw on me with water*).

[601] **ní'msa** (nimsa) an. *my daughter-in-law*, obv. ní'msi (nimsi), pl. ní'msaiks (nimsaiks) ; ó'msi (ómsi) *his* (*her*) *daughter-in-law*, pl. ó'msiks (ómsiks).

nin- (-in-), **nan-** *to see* : nitáinoau, nitsinoáu *I see him*, nânoyiu, áinoyiu, -inoyiu *he sees him*, ninókit *see me*, ninós *see him* ; matàpiks ninoásaiks *when he saw persons* ; nitàinixp, nitsinixp *I see it*, áinim, -inim *he sees it*, ninit *see it.* — Cf. -inotsi- *to see each other.*

nin-, a variant of min- (v. pin-, a prohibitive prefix).

ninaiats- (-inaiats-) *to make chief* : nitsinaiatsau *I make him chief.*

ninaiisini in. *chiefship.*

[551] **Ninaikèsum** an. *Chief-sun*, a man's name (Blood Indian).

nínaixkàsi- (-inaixkàsi-) *to act as chief* : nitsinaixkàsi *I act as chief.*

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nínaipoka (-pokàua), -inaipoka (-pokàua) *chief's child*, obv. -pokài(i), pl. -pokàiks; imaksinaipokàiisaiks *even if they were chief's children*. 192

Nínaisaiài (-saiàiua) an. *Goose-chief*, a man's name, obv. -saiài. The plural of this name designates a war-party, led by Goose-chief, that was killed and seen afterwards in mutilated state, flying to the camp: ânnika póχsapoχtsik ânni nitsinixkataiau Nínaisaiài *since that time they were all called Goose-chiefs*. [551]

Nínaisaukixkini v. Ninasaukixkini.

Nínaistoko an. *Mountain-chief*, a man's name, obv. -koi. [551]

ninàke (ninàkèua) an. *chief-woman*, obv. ninàke(i), pl. ninàkèks.

ninámiskaχkûiinnimàni in. *medicine-pipe*, pl. ninámiskaχkûiinnimànists. The word in this form is more or less doubtful (cf. nâimskaχkuiinnimàni).

Nínasaukixkini an. *Chief-prairie-head*, a man's name (Blood Indian) [551]

nínau (ninaua) an. *man, chief*, obv. ninai(i), pl. ninaiks; nitsinaim *my chief*, kitsinaiminûna *our* (incl.) *chief*, nitsinaiminàna *our* (excl.) *chief*; nitsinai *I am a chief*; ânniksaie istsinaii *those are the chiefs*; sotámàχkanàinau *then he became a chief of all*; Imitàikoăn únni okaχtómisini ixtsèksinau *Little-dog's father became a chief on account of his wars*; ki ixtsitáinaiiu, otsinótsimaχpi noχkètsim *and* (*the people*) *would become chiefs because they saw the people of another tribe*.

nínauàsi- (-inauàsi-) *to become a chief*: nitsinauàsi *I become a chief*, ninauàsiu (-inauàsiu) *he becomes a chief*; akâinauàsiu *he has become a chief*.

Nínauχkyàio v. Ninoχkyàio.

nínauyis in. *man's-lodge*, pl. ninauyists.

ninixk- (-inixk-) *to sing*: nitsinixki, nitâinixki *I sing*, ninixkiu, âinixkiu *he sings*; nitsinixkitsixp, nitâinixkitsixp *I sing it*, nínixkitsim, âinixkitsim *he sings it*; nitsinixkoχtoau, nitâinixkoχtoau *I sing for him*, âinixkoχtoyiu *he sings for him*; nitsinixkotomoau, nitâinixkotomoau *I sing for him*, âinixkotomoyiu *he sings for him* (probably by the side of nitsinixkotomoau, etc., occur also forms with χ as nitsinixkoχtomoau). — Also used for *to play a musical instrument*: itâinixkiu ninixkiâtsis *then he was playing violin*.

ninixkàsim in. *name*, pl. ninixkàsimists; nitsinixkàsim *my name*.

ninixkat- (-inixkat-) *to call by name, to call on, to appeal to*: nitâinixkatau *I call him, I call on him*, àinixkatsiu, ninixkatsiu *he calls him; he calls on him*; manistsinixkaskakàii *how he called himself*; nitâinixkatoχp *I call it*, áinixkatom, ninixkatom *he calls it*.

ninixkatsima- (-inixkatsima-) *to call for somebody or something*: nitâinixkatsim *I call*, âinixkatsimau *he calls*; itsinixkatsimau *then he called* (*for him*); itóχtoyiuàie, amóiisk matapiin noχkâinixkatsimàiin *then he heard, there was a person calling for help*; kitâkstaukatapinixkatsimaχpa *will you call on some one for help*.

ninixkátsimàni in. *naming, calling by name*.

ninixkatsimat- (-inixkatsimat-) *to call on, to appeal to*: nitâinixkatsimatau *I call on him*, âinixkatsimatsiu *he calls on him*.

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192 **ninixkiátsis** in. *musical instrument, violin*, pl. ninixkiàtsists.

ninixkiayi- (-inixkiayi-) *to sing while running*: âinixkiayìau *they sang while they were running*.

ninixkoχtoχsi- (inixkoχtoχsi-) *to sing to oneself*: nitâinixkoχtoχsi *I sing to myself*, âinixkoχtoχsiu, ìnixkoχtoχsiu *he sings to himself*.

nínixksini in. *song*, pl. ninixksists; nitsìnixksìni *my song*; nâtokyoχkitsikai noχksksinimatsokik ninixksi *teach* (pl.) *me twice seven songs*; ki ânni manistsippotoχkokàie ninixksì *and in that way he* (4 p.) *paid him back in songs*. Nowadays ninixksini (ninixkisìni) is also used for *music* in general.

[601] **ninista** (ninsta) an. *my elder sister* (a man or a woman speaking), obv. ninistsi (ninstsi), pl. ninistaiks (ninstaiks); únistsi (únstsi) *his* (*her*) *elder sister*, pl. únistsiks, únstsiks.

nínna an. *my father*, voc. nínna, ninnâ, ninnăh, obv. ninni, pl. ninnaiks; únni *his* (*her*) *father*, pl. únniks.

nínnàna (excl.) *the agent of our reservation* v. kinnûna.

ninóχkoχkoχkèmaiks v. nitoχkèman.

[551] **Nínoχkyàio** (-kyàioa) an. *Bear-chief*, a man's name, obv. -kyàioi.

ninsta v. ninista.

nip- (-ip-), nipu- (-ipu-), nipui- (-ipui-) *standing, upright, erect, vertical, up*: nipâupit *sit up*; nipóχpaipiit *jump up*; itsipóχpaipiu *then he jumped up*; nitsipâipuyi *I am standing up*; nitsipâisìnaki *I write while standing*; otsipóχkyàks *when he held his head up*; itsipâitapìksim *then he threw it up*; âitsipàipuyiu *he was standing up alone*; nimâtsitsipusamaiau *I then looked up at them* (an.) *again*; itsipúsapiu *then he looked up*; itámsokitsipuistàpiksiau *then they suddenly jumped up and away*. — Cf. nap- *standing*, nipuau-, nipuyi-.

nipaiksikyoχkiaki- (-ipaiksikyoχkiaki-) *to stick up one's head* v. nitsipaiksikyoχkiakìnai.

nipaipuyi- (-ipaipuyi-) *to stand* v. nipuyi-.

nipaipuyi- (-ipaipuyi-) *standing*: nitsipâipuyèpuyi *I talk while standing*. — Cf. nipuyi-.

nipaitapi- (-ipaitapi-) *to be alive, to exist*: kitâksisamipàitapìsi *as long as you will exist*.

nipaitapiksi- (-ipaitapiksi-) *to throw up*: omi mistsisi itsipâitapiksim *he then threw the stick up*.

nipapiksi- (-ipapiksi-) *to jump up from a sitting or lying position*: nitsipápiksi *I jump up*, -ipâpiksiu *he jumps up*.

nipauako- (-ipauako-) *to get up and run after*: itsipâuakoyluaie *then he got up and ran after him*.

nipaupi- (-ipaupi-) *to sit up*: nipâupit *sit up*; nâmipaupiinai *she* (4 p.) *only sat up*; itámisauksipaupìnai *then he* (4 p.) *suddenly sat up*; máumaisamipòpiiks *they are sitting up very late*.

nipoχkiaki- (-ipoχkiaki-) *to hold up the head*: pinipóχkiàkik *do* (pl.) *not hold your heads up*; otsipóχkyàks *when he held his head up*; itãχ-

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192 **nipusam-** (-ipusam-) *to look up at* (an.): nimátsitsipusamaiau *I then looked up at them* (an.) *again.*

nipusapi- (-ipusapi-) *to look up*: itsipúsapiu (itsipûsapiu) *then he looked up.* — *to sit up and look*: páχtsikisamipusapiixk *he sat up and lòoked for a while.*

nipuskapat- (-ipuskapat-) *to pull up from a sitting or lying position*: itåksipuskapatsiuaie *then she started to pull him up.*

nipústautaksin v. nepústautaksin.

nipustokiaki- (-ipustokiaki-) *to raise the ears*: nitåipustokiaki *I raise the ears,* åipustokiakiu *he raises the ears.*

nipuyi- (-ipuyi-) *to stand*: nitåipuyipuyi, nitsipåipuyi *I stand,* åipuyipuyiu *he stands* (in such forms the idea of *standing* is expressed twice); nitsitåipuyi *I stand there,* itåipuyiu *he stands there*; sotamótèpuyiu *then* (*all the horses*) *stood about.* — Cf. nip- *standing,* nipaipuyi- *standing.*

nipuyimiki- (-ipuyimiki-) *to push the grass up*: åksipuyimikiòχsataiau (-āχsataiau) *we* (incl.) *shall push the grass up*; omi mánistami ixtsitåipuimikiàkiua *he then pushed the grass up with the lodge-pole.*

nipuyin- (-ipuyin-) *to raise up*: nitsipúyinau *I raise him up,* nipûyiniu, åipùyiniu *he raises him up*; nitsipúyinixp *I raise it up,* nipúyinim, áipùyinim *he raises it up.*

-[601] **nîs** (nîsa) an. *my son-in-law,* voc. nîsa, obv. nîsi, pl. nîsaiks; ûsi *his* (*her*) *son-in-law,* pl. ûsiks.

nis- (-is-), niso- (-iso-) *four*: nisóitapiau *there are four persons*; nisóianàsiu *it costs four* (*robes*); ixpisóstuyìmiauaie *they were four years with* (*it*) (*that means*: *they were four years members of that age-society*); mâtoχpisostuyìmiau *they were four years again with* (*it*); aiisisoaχpi *the four* (*things*) *he was fed with*; nitsisoyìsoau *he was fed with four* (*things*); nitsisánistsi *I did it four times.* — Cf. nisoó.

[601] **ní'sa** (nisa) an. *my elder brother* (a man or a woman speaking), voc. ni'sa, ni'sá, obv. ní'si, pl. ní'siks; ú'si (úsi), ó'si (ósi) *his* (*her*) *elder brother,* pl. ú'siks, ó'siks. Also used for *uncle.* — *my elder sister* (a woman speaking): sá, ni'sá, amóiaie kitoχtónum *no, my elder sister, here is some I saved for you.*

● [551] **Nisámaioka** an. *Long-time-sleeping,* a man's name, obv. -kai(i).

Nisámoχkotoki an. *Old-rock,* a man's name.

Nisámunistaχs an. *Long time-calf,* a man's name.

niséa *one* (simple form), cf. nitókska. The initial syllable ni- is often omitted.

nisékoputo *fourteen* (simple form): nisékoputsi an., nisékoputoyi in.; nisékoputsiau an., nisékoputoiau in. *they are fourteen.*

nisíppo *forty* (simple form); nisippi an., nisippoyi in.; nisippiau an., nisippoiau in. *they are forty*: nisippetapiau *there are forty persons.*

nisíppoixtsau an., nisippoχtoχp in. *it costs forty dollars.*

nisíppoisopoksixtsau an., nisippoisopoksòχtoχp in. *it costs forty dollars.*

[601] **nisis** (nisisa) an. *my younger brother or sister* (a woman speaking), obv.

nisisi, pl. nisisiks; oχsisi *her younger brother or sister*, pl. oχsisiks. Also used for *a woman's nephew or niece.* 192

nisit- (-isit-), nisits- (-isits-), nisito- (-isito-) *five*: nisitsitapìau *there are five persons*; nisitóianàsiu *it costs five* (*robes*); áisitokstakiu *it counts five*; nitsisitánistsi *I did it five times.* — Cf. nisitó. [601]

nisitánauksi an. *nickel*, pl. nisitánauksiks (*five-halves*).

nisitó (nisito) *five* (simple form); nisitsi an., nisitóyi in.; nisitsiau an., nisitóiau in. *they are five.* — Cf. nisit-.

Nisito (Nisitoa) an. *Isidore*, obv. Nisitoi (reinterpreted as *Five*). [551]

nisito- v. nisit-.

nisitóianàsiu *it costs five* (*robes*).

nisitóixtsau an., nisitóχtoχp in. *it costs five dollars.*

nisitóisopoksixtsau an., nisitóisopoksòχtoχp in. *it costs five dollars.*

nisitókepippo *five hundred* (simple form); nisitókepippi an., nisitókepippoyi in.

nisitóyi *five times.* — v. also nisitó.

nisitsékoputo *fifteen* (simple form); nisitsékoputsi an., nisitsékoputoyi in.; nisitsékoputsiau an., nisitsékoputoiau in. *they are fifteen.*

nisitsíppo *fifty* (simple form); nisitsippi an., nisitsippoyi in.; nisitsippiau an., nisitsippoiau in. *they are fifty*; nisitsippetapìau *there are fifty persons.*

nisitsíppoixtsau an., nisitsippoχtoχp in. *it costs fifty dollars.*

nisitsíppoisopoksixtsau an., nisitsippoisopoksòχtoχp in. *it costs fifty dollars.*

niskáni (niskána) an. *my younger brother (a man speaking)*, voc. niskáni, niskani, nisko, noátoχs, obv. niskáni, pl. niskâiks; uskáni *his younger brother*, pl. uskâiks. Also used for *a man's nephew.* [601]

nísko v. niskáni.

nisó v. nisoó.

niso- v. nis-.

nisoái v. nisóyi.

nisóianàsiu *it costs four* (*robes*).

nisóixtsau an., nisóχtoχp in. *it costs four dollars.*

nisóisopoksixtsau an., nisóisopoksoχtoχp in. *it costs four dollars.*

nisókèpippo *four hundred* (simple form); nisókèpippi an., nisókèpippoyi in.

nisókitsimiskiau *I made his nose bleed.* — Cf. ixtâumaitsimiskiòpi.

nîsòkòs an. *my son-in-law's child*, pl. nîsokosiks. [601]

nîsoχkòi an. *my son-in-law's son*, pl. nîsoχkòiks.

-nisoχkòiai v. únisoχkòiai.

Nisóχkyaio (-kyaioa) an. *Four-bears*, a man's name, obv. -kyaioi. [551]

nisoó (nisó, niso) *four* (simple form); nisoyimi an., nisoóyi in.; nisoyimiau an., nisóiau in. *they are four*, namisooiau in. *they are only four.* — Cf. nis- *four.*

Nisoótakina an. *Four-horns*, a man's name, obv. -nai(i). [551]

nîsotànni an. *my son-in-law's daughter*, pl. nîsotànniks. [601]

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were the only ones that did not dance; **imakétokuyitoχkònimàsau notokâni** *if they find only one hair of my head.* — *the same, alike*: **ki otsinânoauaists nitúyi nitâχsii** *and their things were fine just the same*; **nitúyi nitáixtsau** *she is laid down in just the same way*; **nitúyi nitauáuaχkaiixk kyáioi** *he walked just the same way as the bear.* In such phrases the prefix **nit-** is emphasized by the independent adverb **nitúyi**. Other examples of **nit-** (**net-**) *the same, alike* are: **kinétoχkanistoχkot kixtsipimiuaχk** *I still give you* (prop. *I give you alike*) *a striped one*; **kinétoχkanistaiàkàinoàu Ninoχkyàio** *you will see Bear-chief all the same*; **nitanistsinatsiau ânni áskàkχkuyi** (*the ribs*) *looked like a short-back butte*; **âitanistsiàiks ânni àipoχpokúyi** (*the heifers*) *would be like as if their hair were brushed*; **àitanistsinatsiaists ânni otsikékinaχsoàts** (*the fans*) *looked just like snow-birds*; **àkéks itáitotuisapinàusiau otókamàtsimoàuaiks** *the women dressed just like their lovers.* Sometimes it may be rendered by *at the same time*: **nitoχpiksistaχkùmiuaie** *he shot at the same time with him.* — *real, really*: **nitsitápiu** *the real people* (i.e. *the Indians*); **unnétoχki** (**unnitoχki**) *her real pot*; **nitsapiau** *they really saw*; **nitokékaup** *we have really camped*; **nitsinokàupiau** *they sat really happy* (*all happy*); **ki ânniaie nitakótsiu** *and now the boiling is really ended* (*all ended*); **nitsòkau** *he is really asleep*; **kâχkitsàpixpuaua** *did you* (pl.) *really see.* — *all* (cf. sub *real, really*): **nitāikimatskiòpiau** *they are all sitting with pitiful faces*; **tótaumaχkàii** (= **nitótaumaχkàii**) *they all ran by* (*her*); **âitsitsòyâχsiu** *all of them yelled.* — In many cases **nit-** seems to have only an emphasizing force. — Initial **nit-** is changed in the imperative, conjunctive, and subjunctive to **nist-**, e.g.: **nistáinak** *be seen in the same way* (*as that*) (that means: *look like that*). — Cf. **nitap-** *one*, etc., **nito-**, **nitsi-**.

nitáiàkixtsaii: **ânniaie nitáiàkixtsaii saipáitapiks** *that is the way common people were laid.*

Nitáikixtsipimi (**-miua**) an. *Lone-spotted-horse*, a man's name, obv. **-mi(i)**. [551]

nitáixtsau *she was laid in the same way.*

nitaina- *to look like*: **ki ânniaie nistáinak** *look* (pl.) *like that* (in the future).

nitáinau *is dressed up in the same way*: **omá iniua nitúyi nitáinau** *the dead person was dressed up in the same way.*

Nitáisaipiàke (**-àkeua**) an. *Charges-alone-woman*, a woman's name, obv. **-àke(i)** (Blood Indian). [551]

nitáisauatskaksinakyatsokinaniau *they will no more let us* (excl.) *get anything on credit.*

Nitáisiksikimisimàikoàn an. *man belonging to the Lone-coffee-makers*, pl. **-koaiks**.

Nitáisiksikimisimàiks an. pl. *Lone-coffee-makers*, a branch of the Lone-eaters (v. **Nitâuyiks**).

Nitáisiksikimàke (**-àkeua**) an. *woman belonging to the Lone-coffee-makers*, pl. **-àkeks**.

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nitápskinètsimàni in. *real bag*, pl. nitâpskinètsimànists. 192

Nitásinni an. *Lone-praise*, a woman's name. There are some doubts about the correct form of this name. [551]

nitáuàke (nitáuàkeua), nitoáke (nitoákeua) an. *rooster*, obv. nitáuàke(i), nitoáke(i), pl. nitáuàkeks, nitoákeks (*lone-woman*).

Nitáuyake (-akeua) an. *woman belonging to the Lone-eaters*, pl. -akeks.

Nitáuyikoán an. *man belonging to the Lone-eaters*, pl. -koaiks.

Nitáuyiks an. pl. *Lone-eaters*, a Peigan band.

nitákàu v. -ɑkɑu.

nitánna an. *my daughter*, voc. nitánna, nitɑnni, nitɑnné, obv. nitánni, pl. nitánnaiks; otánni *his* (*her*) *daughter*, pl. otánniks. [601]

nitáskakamokinan an. *prefect* (in school) (*the-one-that-watches-us* excl.).

nitɑtáksiixpi istsimàtsii *one package of matches*.

nitȧχkanòiau (*the young men, before they entered an age-society*) *were going together*.

Nitȧχkina an. *Show-chief*, a man's name, obv. -nai(i). [551]

nito- (**nitui-**) *one*, etc., only a longer variant of nit- *one*. Examples: ȧnni nitoápiksimàists *in this way they threw them* (in.); matsóaiks nitúianistɑpsi *their leggings were just the same*; nitoaimo *it smells like*; kinetumoχkàuyàkixpuai (kinitomȧχkàuyàkixpuai) *that you* (pl.) *are all with bloody mouths*. — Cf. nitóa.

nitóa, nitúyi, nituitsk *the same*. — Cf. nito-.

nitoáke v. nitáuàke.

nitóaχkauk *is the same*.

nitóauk *is the same*: nitóauk omȧ Nâpiua, nitóauk ki omȧ Pomisa *the Old Man was the same, and that Fat was the same*.

nitók *one* v. kaiéu.

nitokímiu (nitukimiu) *he camps alone*.

nitókitsaksin in. *inch*, pl. nitókitsaksists,

nitókska *one* (simple form); nitókskɑm (nitókskɑma) an.; nitókskau, nitókskai in. The initial syllable ni- is often omitted. After a prefix we find -itokska, -itokskɑm, -itokskau, -itokskai, e.g. mátaitokskàm mátaitsanàsiau *they costed also another one* (i.e. *one robe*): ápaitokskɑmi *sometimes one* (*jack-rabbit*). — Cf. niséa and nit- *one*.

nitókskautakoχsin in. *one hour*.

nitoχkɑtsi- *to have one foot*: ninitoχkɑtsi *I have one foot*.

nitoχkéman an. *my wife*, pl. nitoχkémaiks; otoχkéman *his wife*, pl. otoχkémaiks. — ȧinitsiu ninóχkoχkoχkèmaiks *she kills the wives that I get*. [601]

nitoχkémiu *he has one wife*.

nitóχkoksista an. *my step-mother*, obv. nitóχkoksistsi, pl. nitóχkoksistaiks; otóχkoksistsi *his* (*her*) *step-mother*, pl. otóχkoksistsiks.

nitóχkoχkoa an. *my step-son*, obv. nitóχkoχkoi, pl. nitóχkoχkoaiks; otóχkoχkoi *his* (*her*) *step-son*, pl. otóχkoχkoiks.

nitóχkotɑnna an. *my step-daughter*, obv. nitóχkotɑnni, pl. nitóχkotɑnnaiks; otóχkotɑnni *his* (*her*) *step-daughter*, pl. otóχkotɑnniks.

nitsinanisko- (-itsinanisko-) *to get for me*: nitsinániskoyiu *he gets him for me*; kaχkitsinániskoki *that you get him for me.* 192

nitsinám (an.), **nitsinátsiu** (in.) *looks alike, is coloured the same*; nitsinámiau (an.), nitsinátsiau (in.) *they look alike*; oχkátsiststaii nitúyi nitsinátsiau *his legs were coloured the same.* Here probably belongs: apiks aitsitsanatsiau (misheard for aitsitsinatsiau) amãχkisanists *the red paint looks plain on white horses.*

nitsinoχkyokoyi v. nitsitonóχkyoko.

nitsipaiksikyoχkiakinai *he* (4 p.) *stuck his head high up.*

nitsipaipuyi- (-itsipaipuyi-) *to stand up alone*: ki ánnauk omá Apí'siyiu áitsipàipuyiu *and there that Wolf-robe was standing up alone.*

nitsistapaipotanámінai *he* (4 p.) *looked running away just as if he were flying.*

nitsítaiàkitaχkiotòkinan *he then took a hold of us* (excl.) *and separated us* (excl.).

nitsitáixtsiu *it stands alone.*

Nitsitake (-akeua) an. *Lone-woman, a woman's name*, obv. -ake(i). [551]

nitsitapaupi- *to stay about alone, to live alone*: ninitsitapaupi *I live alone*, nitsitapaupiu *he lives alone.*

nitsitapi (-tapiua) an. *Indians* (collective), obv. -tapi(i) (*real people*). — *solitary person*, obv. -tapi(i), pl. -tapiks.

nitsitapi- (-itsitapi-) *to be alone*: ninitsitápi *I am alone*, nitsitápiu *he is alone*; namitsitapiau *they were just lonely people.*

nitsítapiàke (-àkeua) an. *Indian woman, full-blood Indian woman*, pl. -àkeks.

nitsitapíkoán an. *Indian, full-blood Indian*, pl. -kosiks.

nitsitoχkepistaχpiks an. pl. *my team*, otsitoχkepistaχpiks *his team.*

nitsitoχkitòpixps an. *my saddle-horse* (*which-I-ride-on*), otsitoχkitòpixpi *his saddle-horse* (*which-he-rides-on*).

nitsitonóχkyoko *then I got the nightmare*; ki ánniaie nitsiu nitsinoχkyokoyi *and that way really was my nightmare.*

nitsitséimiminai v. nitsitsimiminai.

nitsitsikin in. (*real*) *moccasin*, pl. nitsitsikists.

nitsitsimiminai (nitsitséimiminai) *she* (4 p.) *smelt sweet* (*of perfume*).

nitsitunnixpinan (excl.) *our agency* v. itúnniòpi.

nitskàpoχkatàu in the phrase: ánniaie nitskàpoχkatàu *in that way he was brought things to eat.*

nitsó, nitsoó *it is all*: ki ánniaie nitsó *and that is all.* — Cf. nitsúyi.

nitsópoksixtsau an., nitsópoksòχtoχp in. *it costs one dollar.*

nitsts- *last*: nitstsáitapiu *he is living the last of his life*; ni(t)stsáuòmaχkoχpotaii *with the last big snow* (prop. *when it snows big the last time*).

nitstsáiaiks v. ànninitstsàiaiks.

nitstsáitapiu *he is living the last of his life.*

nitsúyi *the only thing.* — Cf. nitsó.

nitui- v. nito-.

192 **nitûianistàpiu** *it was the same*: osókàsimiai nitûianistàpiu *his shirt was the same.*

nitûiksimàukiau *they were the same* (an.). — Cf. **nitûyimauk.**

nituitak v. **nitóa.**

nitûkètsimàn is used for *a thing* or *person I hate*: hâ, nitûkètsimàn Nâpiua *ah, I hate the Old Man.*

nitukimiu v. **nitokimiu.**

nitûkχsaakoiòpiu v. **-auyi-** *mouth.*

nitûkska v. **nitókska.**

nitumiainoyiuaiks, saâupisaχsaiks *he saw them* (an.) *plainly, that they were mashed down.*

nitûmmo in. *butte*, pl. nitûmmoists. Here belongs: ânnimaie itsûitomo *there was a butte right close to the creek.*

nitûyauk *is the same*, nituyâukinai (4 p.) *was the same one.*

nitúyi v. **nitóa.**

nitûyimauk *is the same.* — Cf. **nitûiksimàukiau.**

nitûyinitsiau *they are the same.*

niuaàki (nóaàki) *look out, out of the way* (interjection).

niuók *three* v. **kaiéu.**

niuóka v. **niuókska.**

niuoksk- (-oksk-) *three*: niuókskaitapiau *there are three persons*; niuókskaukitsinai (*the bird*) (4 p.) *had three claws*; niuókskaipiksiu *he strikes three times*, nitsókskànistsi *I did it thrice.* — Cf. **niuókska.**

niuókska (niuóka) *three* (simple forms); niuókskami an., niuókskai in.; niuókskamiau an., niuókskaiau in. *they are three*; stsikists itâiokskami nitsiniksiks *other (days) I kill three of them* (lit. *then three of them are my killings*); ómikskauki stámoχtsokskauòyiau *then there the three went together.* As may be seen from the preceding examples, niu- is lost after prefixes. — Cf. **niuoksk-.**

niuókskai *thrice.* — V. also **niuókska.**

niuókskaikokiu *it is three-cornered.*

niuókskaixtsau an., niuókskòχtoχp in. *it costs three dollars.*

[551] **Niuókskaina** an. *Three-guns*, a man's name.

niuókskaisopoksixtsau an., niuókskaisopoksòχtoχp in. *it costs three dollars.*

niuókskakèpippo *three hundred* (simple form); niuókskakèpippi an., niuókskakèpippoyi in.

niuókskanistapiu *it is (according to) three times.*

[551] **Niuókskatòsi** (-siua) an. *Three-suns*, a man's name, obv. -si(i).

niuókskaukitsi- *to have three claws*: niuókskaukitsinai *he* (4 p.) *had three claws.*

[551] **Niuókskaunista** an. *Three-calves*, a man's name, obv. -tai(i).

niuókskaaksinetakisin v. **isksinétakisin.**

niuókskâχkitsikài in. *thrice seven*: niuókskâχkitsikài âinixkoχtoyiau kòkúmikèsûm *they sing thrice seven songs to the moon.*

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192 *things) to him*; áχkoχkatsitsinoau *that we* (incl.) *can see him also.*

noχkat- v. **noχkăt-**.

noχkétsi (noχkitsi), noχkétsim (noχkitsim) *different.* — Cf. **noχketsi-** *different* and **noχketsi-** *to transform oneself.*

noχketsi- (noχkitsi-), -oχketsi- (-oχkitsi-); noχkets- (noχkits-), -oχkets- (-oχkits-) *different*: noχkétsitapì *people belonging to another tribe* (*different people*); noχketsitotoiau *at last* (*differently*) *came there* (*the rabbits*); noχkétsipuyìau *they stood separately* (*differently*); átoχketsinausatsìuaiks *he again changed his appearance to them* (*he again made his appearance different to them*); aióχketsinausiua *he was changing his appearance* (*he made his appearance different*). — Cf. **noχkétsi**.

noχketsi- (-oχketsi-) *to transform oneself*: áχkunòχketsop *let us* (incl.) *transform ourselves.*

noχketsinaus- (-oχketsinaus-) *to change one's own appearance*: áiòχketsinausiu *he changes his appearance*, átoχketsinausatsìuaiks *he again changed his appearance to them.*

noχketsinoχsi- (-oχketsinoχsi-) *to transform oneself*: nitáioχketsinoχsi *I transform myself*, áioχketsinoχsiu *he transforms himself.*

noχketsipuyi- *to stand separately*: noχkétsipuyìau *they stood separately.*

[551] **Noχkétsiso** (-soa) an. *Different-cut-woman*, a woman's name, obv. -soi.

noχketsistot- (-oχketsistot-) *to transform*: nitáioχketsistotoau *I transform him*, áioχketsistotoyiu *he transforms him*; nitáioχketsistotsixp *I transform it*, áioχketsistotsim *he transforms it.*

noχkétsitapì (-tapìua) an. *people belonging to another tribe*, pl. -tapìks.

noχkétsitapiàke (-àkeua) an. *woman belonging to another tribe*, pl. -àkeks.

noχkétsitapikoăn an. *man belonging to another tribe*. pl. -koaiks

noχkítsi v. **noχkétsi**.

[551] **Nóχkitsoake** (-akeua) an. *Good-looking-woman*, a woman's name, obv. -ake(i).

[601] **noχkóa** an. *my son*, voc. noχkoii, noχkoié, obv. noχkói, pl. noχkóaiks; oχkói *his* (*her*) *son*, pl. oχkóiks.

noχkoi- (noχkui-), -oχkoi- (-oχkui-) *to be sure, it is true, somehow*, etc. This prefix has the same semantic value as **noχk-**, from which it is derived. Examples: nitoχkóinàniks (*the dollars*) *I had got, to be sure*; mátoχkoisauamiua Okinau *there is no denying, to be sure, that it is Breast-chief*; nimátoχkoiàkoχkinàuats *I had, to be sure, no means to rein him*; nimátatoχkoikamotsiauaiks *there was no chance any more, to be sure, that I should let them escape*; sotámatoχkoíkaχtsìau *then they had, to be sure, another game*; ámoχkaie nitsistsitoχkoisksinixp pisátapiu nitsápsin nitsitapisin *this is, to be sure, what I know to be the first wonderful thing I have seen in my life-time*; ki ánniaie itoχkúiniu omá kipitákeu *and that is the way that that old woman died, to be sure*; itoχkóiistapspixtsinai (*the bird*) (4 p.) *then went up higher somehow.*

[551] **Noχkoχksisake** (-akeua) an. *Has-nose-woman*, a woman's name, obv. -ake(i).

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noχkoχtsíkaisai: annóm íkûnaiiudm noχkoχtsíkaisai *give part of them to the people camping hereabout.* 192

noχksta- (-oχksta-) *to wish*: nitáioχkst *I wish*, noχkstáu *he wishes.* — Cf. ista- *to think.*

noχkui- v. noχkoi-.

noχt- (noχts-) *from, for, with,* etc. Examples: noχtástokoχkòyiu *from* (*that*) *they* (sing.) *got plenty to eat*; kinoχtâksipaskàχpi *that you might dance for*; noχtátsimistaiau *with* (*those*) *they made the counters*; tsistsiâ noχtsipaχpákixpa (= ninoχtsìpaχpákixpa) *with which* (pl. in.) *shall I brush*; nóχtauauuaiakiok (= ninóχtauauuaiakiok) mistsis *he hits me with a stick.* — Cf. ixt-, moχt-.

noχtátsimistaiau: ânniksiaie noχtátsimistaiau *with those* (an.) *they made the counters.*

nóma an. *my husband*, ómi *her husband.* [601]

nomápis v. mámapis.

nomíssa in. *my wood, my fire-wood.*

-nopáni v. ponopâni.

nópânni (nópánni) v. ópânni.

Nosí (Ñosiua) an. *Rosie*, obv. Nosi(i). [551]

nótás an. *my beast, my horse*, pl. nótâsiks; ótâs *his beast, his horse*, pl. ótâsiks. — Cf. -otas-.

notoân v. istoân.

noyinau an. *my male relation* (a woman speaking), obv. noyinai, pl. noyinaiks; oyinai *her male relation*, pl. oyinaiks. [601]

núnnàtsis v. manâtsis.

Núyi (Núyiua) an. (French) *Louis*, obv. Núyi(i). [551]

nuyínau v. noyinau.

192 **-okat-** *to sew together* v. eka- (ekat-).

okats- *to allow one to sleep, to make one sleep*: **nitâiokatsau** *I allow him to* (*I make him*) *sleep.*

-okátsis in. *snare* v. akâtsis.

-okau- v. -oko- *relation.*

okam- *straight*: **okámipuyisaàmists** (**okâmipuyisaàmists**) *the war-bonnets standing straight up.* — Cf. aukam-, mokam-.

-okam- *straight* v. mokam-.

-okamin- *to hold straight*: **kakitâpokàminit amó einiua** *only hold it* (viz. *my arrow*) *straight towards these buffalo.*

-okamipuiin- v. mokamipuiin-.

-okamo- v. mokamo-.

-okamotaχki- v. mokamotaχki-.

-okamoto- v. mokamoto-.

-okamotspoχpi- *to go straight up*: **stókamotspoχplis** *if* (*the ball*) *goes straight up.*

okăχkèman an. *his first wife.*

-okeka- v. akeka-.

-okekin- *breast*: **nitsipáksaukekìnaki** *I have a bare breast*; **âisokèkininiuaiks** *he was feeling their breasts with his hands* (prop. *he was seizing their breasts*); **ânistaiixkìnai Kaiékaukèkini** *she* (4 p.) *was called White-breast*; **Kaiékaukèkiniks** *White-breasts* (name of a band); **âpinyaukèkinixk** *because she had an albino-breast.* — Cf. mokèkin.

okí (**okiua**) in. *stem*, pl. **okists**. Also used for *root* ?

óki (interjection) v. âuke.

[551] **O'ki** (**O'kiua**) an.. *Root* (prop. *stem*), a man's name, obv. **O'ki(i)**.

oki- *to shut*: **nitâiokiaki** *I shut*, **âiokiakiu** *he shuts*; **nitókiau** *I shut him*, **ókiu** *he shuts him*; **nitókixp** *I shut it*, **ókim** *he shuts it*; **âiokìua eini** *he kept the buffalo shut up.*

-oki- *head*: **kâχkòkitsiu** *he cuts his* (*another person's*) *head off*; **itsíkaχkòkitsiu amóksi inaksipokaiks** *he then cut off the heads of these little children*; **kâχkokìsiu** *he cuts his own head off*; **âutoχsokiakiu** *he bends his head.*

-oki- *lodge*: **nitokimiu** (**nitukímiu**) *he camped alone*; **unnatókimiua** *there were few in a camp* (grammatically a singular); **mânokimiua** *he has a new lodge*; **makokimisokasimiàuaists** *their dresses were made* (or, more literally: *they were dresses made*) *of old lodges*: **makokimiaists** *they were* (*clothes of*) *old lodges*; **ăχkanaikokimistotòχsiu** *they* (sing.) *wore old lodges for clothing*; **âukokimitsiu** *from an old lodge they* (sing.) *made their leggings*; **akânnaukixpists** *old lodges*; **itâpuiakokìyiu** *there he would put his lodge up*; **atsóaskuists itástsakokìuatoχp** *in the forests their lodges were put up*; **okóauai itâiakokiuatoχp** *there their lodge was put up*; **paiotâkokiop** *it was built out of two lodges.* — Cf. -oko- *lodge* and nokóa.

-oki- (**-okiu-**) *all* v. auki- *all.*

-okim- *to be angry with*: **nitókimau** *I am angry with him*, **âukimiu**, **-okimiu**

omaχka- (aumaχka-) *to run*: nitàumaχk, nitómaχk *I run*, àumaχkau, ómaχkau *he runs*. 192

ómaχkáatsista (-taua) an. *jack-rabbit*, obv. -tai(i), pl. -taiks (*big-rabbit*).

omaχkáiinau (-inaua) an. *big man, giant*, obv. -inai(i), pl. -inaiks.

ómaχkaiistàk in. *big mountain*, pl. ómaχkaiistàkists.

omaχkaiistsin- *to cut open*: okoánni itómaχkaiistsìnim *then he cut her belly open*.

ómaχkaiistsìs an. *big tree*, pl. ómaχkaiistsìks.

ómaχkaiitoχkòs an. *big real bowl* (that means: *big wooden bowl*), pl. ómaχkaiitoχkòsíks.

ómaχkaikatoyìs an. *big blood-clot*.

ómaχkaikèkoăn an. *big girl*, pl. ómaχkaikèkoaiks.

ómaχkaikokùyi *all night*.

ómaχkaiksistsikùyi *all day*.

ómaχkaini (-niua) an. *big buffalo-cow*, obv. -ni(i), pl. -niks.

omaχkainoyi- *to be big and long*: oχtókistsaii ómaχkainoyìi *his ears were big and long*.

ómaχkaisiksinàtsin in. *big black thing*.

O'maχkaisto (-aistoa) an. *Big-crow*, a man's name, obv. -aistoi. [551]

ómaχkaistuyì *all winter*.

omaχkáitaχtau in. *great river*, pl. omaχkâitaχtaists.

ómaχkaitapi (ómaχkaitapiua) an. *big person, big people*, obv. ómaχkaitapi(i), pl. ómaχkaitapíks.

omaχkáitumo in. *big butte, big hill*, pl. omaχkâitumoists.

-omaχkakaiitapisaksit-: ósotαmomaχkakaiitapisaksitòkaie *he then was suddenly shot by him in the thigh, so that there was a gap in it*.

ómaχkakαnαkàtsiiks an. pl. *older members of an age-society*.

ómaχkàkè (ómaχkàkèua) an. *old woman*, obv. ómaχkàkè(i), pl. ómaχkàkèks.

ómaχkàχkioχsàtsis in. *ship*, pl. ómaχkàχkioχsàtsists (*big-boat*).

ómaχkaχtai in. *great river*, pl. ómaχkaχtaists.

O'maχkaχtai in. *Missouri* (lit. *the great river*). [103]

ómaχkanauksi an. *half a dollar*, pl. ómaχkanauksiks (*big-half*).

ómaχkaniskskèini (-skèiniua) an. *big young buffalo-cow*, obv. -skèini(i), pl. -skèiniks.

O'maχkapekaiikoăn (-koăna) an. *Big-skunk-man*, a man's name, obv. -koăn(i). [551]

omaχkápikaii (omaχkâpikaiiua) an. *big skunk*, obv. omaχkâpikaii(i), pl. omaχkâpikaiiks.

ómaχkapi'si (ómaχkapi'siua) an. *wolf*, obv. ómaχkapi'si(i), pl. ómaχkapi'siks.

omaχkapistot- *to make large*: nitómaχkapistotsixp *I make it large*, ómaχkapistotsim *he makes it large*; itómaχkapistotsimaie *then he made it large*.

ómaχkàsi an. *big turnip*, pl. ómaχkàsiks (the text has ómaχkàsists in., which can hardly be correct, as mási is animate).

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192 **O'maχkataiàke** (-àkeua) an. *Mountain-lion-woman*, a woman's name, obv. -àke(i).

●[551] **ómaχkatàio** (ómaχkatàioa) an. *mountain-lion* (*big bob-cat*), obv. ómaχkatàioi, pl. ómaχkatàioiks.

ómaχkatoàpapìkoàn an. *bishop*, pl. ómaχkatoàpapìkoaiks (*great holy white man*).

[551] **O'maχk'atsì** (-ìua) an. *Big-brave*, a man's name, obv. -ì(i).

omaχkatskoχpats- *to make into a roll*: támomaχkatskoχpatsìmaie *then she made it all into one roll.*

omaχkauásetsìksim an. *big cottonwood-tree*, pl. omaχkauásetsìksimiks.

ómaχkauχkyàio (-kyàioa) an. *big bear*, obv. -kyàioi, pl. -kyàioiks.

ómaχkàuχtoki an. *big pine-tree*, pl. ómaχkàuχtokíks.

omaχkáumaχksikimi in. *big lake*, pl. omaχkáumaχksikimists.

omaχkaupitsiksot- *to strip off big pieces*: àistamòmaχkaupitsìksotoyiu *he then stripped big pieces off* (*the tree*).

ómaχkàuyis in. *big lodge*, pl. ómaχkàuyists.

omaχkáspakìksaχko (-kui, -kuyi) in. *big high cliff*, pl. omaχkáspakìksaχkuists.

ómaχketaχsin in. *great scalp-dance*: ki akóχtsìmaie ómaχketaχsin *and "far-reaching" there was a great scalp-dance.*

ómaχkixkìna v. imaχkixkìna.

ómaχkìnau (-ìnaua) an. *big man, old man*, obv. -ìnai(i), pl. -ìnaiks.

ómaχkitsekapisàu (ómaχkitsekapisàua) an. *big frog*, obv. ómaχkitsekapisài(i), pl. ómaχkitsekapisàiks.

ómaχkitsìsi (ómaχkitsìsiua) an. *big bob-tail*, taboo-substitute for *bear*, obv. ómaχkitsìsi(i).

ómaχkokatàu (ómaχkokatàua) an. *ground-squirrel, gopher*, obv. ómaχkokatài(i), pl. ómaχkokatàiks.

-omaχkokataskо- *ground-squirrels, gophers* (collective): tsistapapaumaχkokataìskoχsi *from* (*that one*) *there will be more gophers about in the future*; ákoχkatoχtsitsistapapaumaχkokataskoχpi *that is wherefrom more gophers will be about in the future.*

ómaχkokìtsis an. *thumb*, pl. ómaχkokìtsiks.

[551] **O'maχkokuiàtosi** (-siua) an. *Big-wolf-medicine* (prop. *Big-wolf-has-medicine-power*, or something like it), a man's name, obv. -si(i).

ómaχkokuyi (ómaχkokuyiua) an. *big wolf*, obv. ómaχkokuyi(i), pl. ómaχkokuyíks.

ómaχkòχk an. *big bucket*, pl. ómaχkòχkiks.

ómaχkoχkatsìstûyik (-stûyika) an. *young buffalo-cow four years old*, obv. -stûyik(i), pl. -stûyikiks.

[551] **O'maχkoχkìnaii** an. *Big-top-knot*, a man's name.

ómaχkòχkotoki an. *big rock*, pl. ómaχkòχkotokiks.

omaχkóχpomis in. *great quantity of fat.*

ómaχkòmita (ómaχkòmitaua) an. *big dog*, obv. ómaχkòmitai(i), pl. ómaχkòmitaiks.

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ómaχkopànni in. (?) *big arrow.* 192

-ómaχkotànna an. *eldest daughter*, nitómaχkotanna *my eldest daughter*, obv. nitómaχkotanni; otómaχkotànni *his eldest daughter.* [601]

ómaχkotoiòpaists in. pl. *rye-grass.*

O'maχkòtsiinyotaki (-kiua) an. *Takes-big-sorrel-horse*, a man's name, obv. -ki(i) (Blood Indian). [551]

O'maχksàpop (-sàpopa) an. *Big-plume*, a man's name, obv. -sàpopi.

ómaχksikàinaiskina an. *rat*, obv. -skinai(i), pl. -skinaiks (*big-mouse*).

O'maχksikèsùm an. *Big-moon*, a man's name. [551]

ómaχksiketòki (-ketòkiua) an. *turkey*, obv. -ketòki(i), pl. -ketòkiks (*big-prairie-chicken*).

ómaχksikixtsipikokàup in. *big-striped-lodge.*

ómaχksikimi in. *lake*, pl. ómaχksikimists (*big-water*).

ómaχksiksim an. *big tree, big log, log*, pl. ómaχksiksimiks.

O'maχksiksisiskstaki (-kiua) an. *Big-beaver*, a man's name, obv. -ki(i). [551]

ómaχksikskimioχkòs an. *pan*, pl. ómaχksikskimioχkòsiks (*big-metal-vessel*).

ómaχksiksko (-kui, -kuyi) in. *big timber, forest of big trees* (collective), pl. ómaχksikskuists.

ómaχksinaa (-inaua) an. *great chief*, obv. -inai(i), pl. -inaiks.

ómaχksini in. *raisin*, pl. ómaχksinists (*big-berry*).

O'maχksiuistsimi an. *Big-lodge-pole*, a man's name. [551]

ómaχksinaukàmita (-taua) an. *big horse, stallion*, obv. -tai(i), pl. -taiks.

omaχksis- *to feed a big meal*: ki àtomaχksisòaiau miniàukaki *and they were also fed a big meal of berry-pemmican.*

O'maχksistamik (-stamikà) an. *Big-bull*, a certain white man's Indian name, obv. -stamik(i). [551]

O'maχksistòaiks an. pl. *the Americans of the U.S.A.* (*those-who-have-big-knives*).

ómaχksistòàn (ómaχksistòan) an. *big knife, butcher-knife*, pl. ómaχksistòaiks.

O'maχksistòan (-istòana) an. *Big-knife*, a man's name, obv. -istòan(i). [551]

ómaχksistsèksina an. *rattle-snake*, obv. -nai(i), pl. -naiks (*big-snake*); omaχkástseksinàiinai *he* (4 p.) *was a rattle-snake.*

O'maχksistsèksinàikoàn an. *Big-snake*, a man's name. — *the Big-snake-man*, a mythical rattle-snake-person. [551]

ómaχksistsipanikimi (-miua) an. *a kind of hawk*, obv. -mi(i), pl. -miks.

O'maχksistsipanikimi (-miua) an. *Sparrow-hawk*, a man's name, obv. -mi(i). [551]

ómaχksitsitsipanikimi (-kimiua) an. *a kind of hawk*, obv. -kimi(i), pl. -kimiks. This word is somewhat doubtful.

ómaχkskèpippo *thousand* (simple form): ómaχkskèpippi an., ómaχkskèpippoyi in. (*a big hundred*).

ómaχkskim an. *big rock*, pl. ómaχkskimiks.

ómaχkskimikokàup in. *big-rock-lodge.*

192 **O'maχkskimipokà** (-pokàua) an. *Big-rock-child*, another name of *Ashes-chief* (v. Isókskitsìnau), obv. -pokài(i).

[551] **O'maχksksisi** (-ksisiua) an. *Big-nose*, a man's surname, obv. -ksisi(i).

ómaχksoisksìsi (-soisksìsiua) an. *horse-fly*, obv. -soisksìsi(i), pl. -soisksìsiks (*big-fly*).

[103] **O'maχkspatsikò** (-kûi, -kûyi) in. *Big Sandhills*, a place in the north where the dead go. — Also a local name in the Peigan country.

ómaχkstòki (ómaχkstòkiua) an. *mule, ass*, obv. ómaχkstòki(i), pl. ómaχkstòkiks (*big-ears*).

ómaχksuyin in. *big barrel*, pl. ómaχksuyìnists.

[551] **O'maχkùnnikis** an. *Big-teat*, a man's name.

ómámaie is a verbalized form of ómâm (v. ómâ).

ómámauk is a verbalized form of ómâm (v. ómâ).

-omani- *to be right* v. emani- (same meaning).

ománikapìsina an. *unmarried young men* (collective).

-omaniksim- *to turn over* (an.): itâumaniksìmiauaiks *then they turned them* (*the hides*) *upside down*; itsitáutatsomaniksimiauaiks *then they turned them* (*the hides*) *over on* (*the mat*).

-omanist- (-omanists-) *together*: ánnistsiaie kanáitomanistomòpim *those were the things he would roll together*; únnasina ki ótakèsina omák *A'kai-Pekàniua* mátsotamoχtsaitumanistapaitapìuaiks *the men and the women of the ancient Peigans did not live about together in the beginning*. — Cf. -omanisto-.

-omanisto- *to come to be together*: ánnyaie nitsitomanistò (nitsitumanistò) amó únnasina ki àkéks *in that way all these men and the women came to be together*. — Cf. -omanist-.

ománni anistsis *when it is this time of the year*.

ománniaie *it is in this way*: ománniaie kitákauànists *in this way you will do in the future*.

-omap- v. amap-.

-ómapìsini in. *very old age* (*of males only*): otómapìsini ixtsiniu *he died from his very old age*.

omat- *to marry* (of a woman): nitòmatau *I marry him*, ómatsiu *she marries him*. — Cf. omi- *to have a husband, to marry*.

-omat- *starting* v. aumat-.

-omat- *trying* v. amat-.

-omatani-: ki itomátaniu *and he sang his war-song* (lit. *and then he started to say*).

-omatap- v. aumatap-.

-omatapo- v. aumatapo- *to start*.

-omatat- *to leave*: amó potáni itomátatòmiau *then they left the fire*.

-omato- v. aumato-.

-omatsipi- v. aumatsipi-.

-omatskaχt- v. aumatskaχt-.

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192 **-opotsakasi-** *to be stuck in*: manistâksàuχkyàks, itsitópotsakàsiu omi ponokâutokâni *when he tried to pull his head out, it was stuck in the elk-head.*

ópstòkists in. pl. *his entrails*, nipstòkists *my entrails*. The full form of -pstokists must be, or have been, -pistokists.

osáiaisina an. *geese* (collective).

òsáki an. *back-fat*, pl. òsâkiks; omá osâka spsinipis *lick up to that piece of back-fat.*

osaχkúmapiisina an. *boys* (collective).

osánàniai *his* (4 p.) *claw with a rotten toe.* — Cf. saiânailnai.

ó'si (ósi) v. ni'sa.

-osi- *to make soup*: âikaitoχkanaitòsiu mi'ni ótakèsina *the women have already made the soup of berries.* — Cf. auausi-.

-osi- *to pick berries* v. ausi- (same meaning).

ósisaksiniàu (ůsisaksiniàu) (*the cooked ribs*) *were the food given to the sons-in-law.*

osoiátsimàii in. *his bullet-sack.*

-osoχk- in osótamosoχkitsistamòkoaiau *he* (4 p.) *then had swallowed them* (an.).

[551] **Osoχkóminau** (-inaua) an. *Pimple-man*, a man's name, obv. -inai(i).

osoχktsimoko (-kui, -kuyi) in. *char-coal*, pl. osoχktsimokuists.

osótamapiniksikoχpaipiinai ókoani *then* (*the buffalo-calf*) (4 p.) *cleared the sticks and jumped down on* (*the boy's*) *belly.*

ostamói v. nistámó.

ostamóχkoaii an. *his brother-in-law*, pl. ostamóχkoiiks.

ostóauai *they.*

ostói (ostóyi) *he, she, it*; ostoiânnauk *he is the one.*

-ostsi- *vein* v. mástsiu.

ot- (ots-) *he, she, it*: otsipisi *when he entered*; otâiokaχsi *when he sleeps.* — *they*, in combination with certain suffixes: otsipisau *when they entered.* — Used as prefix of the fourth person singular: otánik *he* (4 p.) *told him* (3 p.); otsiksipokoaiau *he* (4 p.) *bites them* (3 p.). — Also in the fourth person plural: otsiksipokoaiau *they* (4 p.) *bite them* (3 p.) (cf. the identical form above); otâistamiksikskàakaiks *they* (4 p.) *then would just walk away from him* (3 p.). — *his, her, its*: otoχkéman *his wife*; otóksin *his bed*; otomim *his fish*; otsinaim *his chief*; otsinixkàsim *his name*; otsistoan *his beard.* — *their*, in combination with a suffix added to the noun: otoχkémoàuai *their wife*; otsinaimoàuai (otsinaimoai) *their chief*; otsistsimoàuai *their stick.* — Cf. o-, and also m-.

ot- (ots-), **aut-** (auts-) *coming, near.* Examples of ot- (aut-) *coming*: itsitoχkanautsistotsiu *then they all came and camped there*; itotóχkoχtau *she went there after wood*; otâutapoχkoχtàniu *when she came home with the wood*; annaχkyótòmoχsit *now go home and tell the women to come out* (lit. *now go home and gather for yourself*); kâχkotaiâuksoixp *you can* (*later*) *come and eat of the entrails*; kâχkotaχkòspuaiixk *you* (pl.) *are* *wanted to come and stretch your hands out*; itótapotsiau *then they came home with the pieces of the carcases*; itáutaχkaiiu *then he comes home*; òtsimotát *go and run home for safety*; áutsipiksin *he* (4 p.) *ran home*; itotótakiu *then he went to get it*; nisótamotoixpinan *we* (excl.) *then went over to eat something*; nitsitotoixpinan *we* (excl.) *went there to eat*; itótstuyiu *then the winter came on*; áitapòtstuyis *when winter had really come* (*when it was real winter*). Examples of ot- (aut-) *near, close by*: itáutàupiuaie (*the war-party*) *sat near by* (*the enemy*); itotáupiuaie *he sat by* (*the hole*); otsitautopixp *near whom he sat*; itótauauaχkàiinai *he* (4 p.) *was walking near him*; kimaukstamitàutsipuyisks *why do you just stand near* (*those pieces of back-fat*); itáutsuistòtsiuaie (*the Peigan tribe*) *used to move to the water*; autáutaitsisksisànai *when* (*the buffalo*) *began to run by*; támitotsòkauaie *then he slept near her*; tótokèkasaie *when he was camped near*; stámitáχkànautsipùyiua *then they all stood near* (*them*); áutòpatan *he has* (*certain persons*) *sitting with him* (*in his lodge*); stámaukamòtspoχpàipiiixk *then he just jumped straight up by* (*the Inhaler's heart*). — Cf. oto- *coming, going to do something* and -oto- *to come to, to go to*. 192

-ot- *to take* v. mat- *to take*.

-ot- *all, all over* v. mot-.

óta (ótaua) an. *summer-weasel* (*yellow-one*), obv. ótai(i), pl. (ótaiks).

otáiikinaχkanoàuaists *they kept them* (in.) *as a relic*. Properly a nominal form.

otáikim an. *brass* (prop. *yellow-metal* ?).

Otáikimàke (-àkeua) an. *Brass-woman*, a woman's name, obv. -àke(i). [551]

-otaipi- *to come to, to get to, to reach*: nitáitotàipi, nitáitautàipi, nitsitotaipi *I come to*, áitotàipiu, áitautàipiu, itsitotàipiu *he comes to*; ki annóm nisótamotàipi *and then I got here*; omi kʌuaχkûyi ónokâmitàsin itsitótaipiau *over there in a coulee they came to many horses*; omiksi kipitákeks áitotaipii *those old women came to* (*that hole*); itsitótaipiu *then he got to* (*it*); otáitotaipisaie *when he got to* (*her*); omim apimani ákaisamitautaipiïnai omi ksináuaui *the coyote* (4 p.) *had got to that brush-lodge already a long time*; itsitótaipiïnai *then she* (4 p.) *came walking to* (*them*). — *to run to*: nitáitotaipi *I run to*, áitotaipiu, itáutaipiu *he runs to*; ki omá mátsitoχkanitàutaipiu *and then all the people also ran up to* (*him*).

Otáitapo (-tapoa) an. *Weasel-was-coming*, a woman's name, obv. -tapoi. [551]

O'taitsi (-tsiua) an. *Weasel-body*, a woman's name, obv. -tsi(i).

otáitsinixkinipokaiks *they* (4 p.) *gnawed off all his hair*. — Cf. poχksistskin- (poχksistskinip-).

otaitsipi- *to enter in a certain place*: istótaitsipisau[A] *if they entered in a place* (*where*, etc.).

otak- (otaks-), otak- (otaks-) *round*: otáksiu (an.) *he is round*, otakiu (in.) *it is round*. — *around, in a circle*: amói eini áutaksiksisàs *when these buffalo were running around*; itótaksoyauanin *then he* (4 p.) *jumped around*; itáutakanlau *then they went around saying*; itáutakomaχkau *then*

[A] [Erratum: Read: istotaitsípisau. Cf. corrigenda sheet, Cat. 128, p. 380 -- Analyst] nâtokami otaχkúikakòiau *and two of them* (viz. *of the Doves*) *were called the Yellow-Doves.* — Cf. Kakuiks. 192

otaχkúinatsi in. *yolk of egg*, pl. otaχkûinatsists. [551]

otaχkúini (-niua) an. *yellow buffalo*, obv. -ni(i), pl. -niks; otaχkûinikokàu *the lodge has a yellow buffalo painted on it.*

otaχkúinikokàup in. *yellow-buffalo-lodge.*

otaχkúinoχkui (or otaχkûinaχkui ?) in. *yellow bead.*

Otaχkúisipisto (-sipistoa) an. *Yellow-owl*, a man's name, obv. -sipistôî. [551]

otaχkúisksi (otaχkúisksiua) an. *brown horse*, obv. otaχkûisksi(i), pl. otaχkúisksiks.

otaχkuispi- (otaχkuspi-) *to have yellow hair*: nitotaχkûispiu (nitotaχkûspiu) *he has just yellow hair.*

otaχkúsksisi (otaχkúsksisiua) an. *brown horse*, obv. otaχkûsksisi(i), pl. otaχkúsksisiks.

otaχkuspi- v. otaχkuispi-.

otaχkúyi in. *yellow paint.*

otaχso- *to go to get one's wife back*: nitâkotaχso *I shall go to get my wife back.*

ótaχtaikspipokoaiauaie *they were each of them bitten through the skull by her* (4 p.).

otami- *in a high place, on high, in sight on a hill, over the hill*: itâutamianiu *he said on high* (*down to the people*); nisótamotamiàupi *I then got on my horse* (prop. *on high*); itótamiaupiu *he is sitting in sight on a hill*; páuaχkûyi tótamiàupiu *he sat in sight on a hill*; násotamisàpi *I shall just look over the hill*; iskótamisàpit *go back and look over the hill*; manistskotamisapsi *as he looked back over the hill.* Sometimes the idea of the high place or hill seems to be entirely lost, and in such cases otami- may be rendered by *in sight*, e.g. otótamiomaχkàniau (thus to be read instead of otótomi-) *when they came in sight of* (*a big river*); otótamyomaχkàni (the text has otótomy-) *when she ran in sight*; itáskotamisapin *then she* (4 p.) *would run back in sight to look.*

-otami- *to get a hold of*: nânauâχkòtamiuaie *she finally got a hold of her.*

otamiaipuyi- *to stand in sight*: nitótamiaipuyi *I stand in sight*, ótamiaipuyiu *he stands in sight.*

otamiataiayi- (autamiataiayi-) *to run in a circle in sight* (*of the camp*): nitótamiataiayi *I run in a circle in sight*, âutamiataiayiu *he runs in a circle in sight*; âkotamiàtaiayiau *they would come in sight running in a circle.*

otamiaup- (otamiop-) *to sit in sight, to mount*: nitótamiàupi (nitótamiòpi) *I sit in sight, I mount*, ótamiàupiu (ótamiòpiu) *he sits in sight, he mounts*; nitótamiòpatau *I sit in sight of him, I mount him*, ótamiòpatsiu *he sits in sight of him, he mounts him.*

otaminikaupi- *to sit on high with one's feet hanging down*: kakóχkototaminikaupit *just hang your feet over the bank.*

-otamininakasinai (*the gambling-wheel*) (4 p.) *rolled down to a hill.*

who met; aitotátsiu *then he met* (*him*); nitåutatsimau *I meet him*, åutatsimiu *he meets him*; åitotatsimiauaie *then they met them*. Cf. with -au- between -ot- and -atsi-: itótauatsimiuaie *then he met him*. 192

otatsiksisa- *to run on top, to run over* v. sub otàtsi- *on top*.

otatsipot- *to put down on*: ånnimaie itotátsipòtsim omistsi otoχkakinnånists *there she put her leg-bones down on*.

otátuyi (otátuyiua) an. *fox, red-fox*, obv. otátuyi(i), pl. otátuyiks (*yellow-tail* ?).

otauani- *to come flying, to fly to*: nitótauani *I fly to*, ótauaniu, åutauaniu *he flies to*. — Cf. otani- *to fly to*.

-otauatsi- v. -otatsi- *to meet*.

otaupi- v. otopi-.

-otautako- *to go around by*: támitotautakòyinai *then he* (4 p.) *was going around by* (*the lodge*).

otántakoχsì *in the afternoon*.

otak- v. otak- *round*.

otákài v. -akau.

otakaupi- (otakopat-) *to sit around*: nitótakàupi *I sit around*, åutakàupiu *he sits around*; nitótakopatau *I sit around him*, åutakopatsiu *he sits around him*; nitótakopatoχp *I sit around it*, åutakopatom *he sits around it*; åutakopatoχp itáisoyopi *we* (incl.) *are sitting round the table*. — V. also autakaupi-.

Otáki an. *Shadow* (prop. *his shadow*), a woman's name. [551]

otakixpìi- *to dance in a circle*: stámomatapotakixpìiau *then they began to dance in a circle*; åitotakixpìsau *when they are dancing in a circle*.

otakoχpaipi- *to jump around*: otákoχpaipiu *he jumps around*.

otaksíksisa- *to run around*: ki amói kanåiniua itomåtapotaksíksisàu *and all these buffalo began to run around in a circle*; itåkotaksiksisàu *then* (*the buffalo*) *would continue to run around in a circle*; amói eini åutaksiksisàs *when the buffalo were running around*.

otaksipuyi- *to stand around*: nitótaksipuyimmau *I stand around him*, åutaksipuyimmiu, otáksipuyimiu *he stands around him*; otáksipuyimiau *they surround him*.

otaksoyauani- *to jump around*: itótaksoyauanin *he* (4 p.) *then jumped around*.

otam- *then* v. autam-.

-otam- *first* v. itom-.

otami- *in a high place*, etc., v. otami- (same meaning).

otamisat- v. otamisat-.

otánni v. nitánna.

-otasamm- (-otasam-) *to go to look for* (an.): okósiks itotásammiuaiks *then he went to look for his children*. — Cf. -otosam-.

otatsi- v. otatsi-.

otåχkanáinanoauaists in. pl. *all the things that belonged to them*.

otåχpi- *to come in a hurry*: åkotåχpiu *it will come in a hurry*.

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in my kidneys; sotámsapotoksiniuaie *she then stuck her hands near the kidneys.* — Cf. **ótòki**.

ótòki in. *kidney*, pl. ótòkists; nótòki *my kidney*, ótòki *his kidney*. — Cf. **-otok-**.

otokim- v. **itokim-** *to fill.*

otókis in. *egg-shell*, pl. otókists.

-otokis v. **motokis**.

ótoksisìsi in. *kidney-fat*, matsikists ótoksisìsi *his moccasins were kidney-fat.*

-otoksks- *bark* (*of a tree*): ánnóm otsitaχsimaχpiai, ákitaupitotokskslṷaie *here, where she liked it, she would knock off the bark* (*of the tree*); amóksi otápitotokskàuaiks *they peeled the bark of these* (*trees*). — Cf. **otókskslìs**.

otókskslìs an. *bark* (*of a tree*), pl. otókskslìks. — Cf. **-otoksks-**.

otókuyisina an. *band of wolves.*

otokyápokis in. *raw-hide*, pl. otokyápokists.

otokyápokonie oχkini *a rope of raw-hide was around her neck.*

otokyópisìmi in. *hide-pot*, pl. otokyópisànists.

otoχkakímmànists v. **inán**.

-otoχkat- v. **atoχkat-**.

otoχkíksiaisinai v. **-ayi-** *to run.*

otóχkoksistsi v. **nitóχkoksista**.

otóχkoχkoi v. **nitóχkoχkoa**.

otóχkotɑnni v. **nitoχkotɑnna**.

otóχkúnni v. **nitóχkunna**.

otoχpaipi- *to jump to*: nitsitotoχpaipi *I jump to*, itsitotoχpaipiu *he jumps to.*

otoχt- *to lay by*: mistsisi ikaitótoχtòmiau *they had already laid by a stick.*

-otoχt- *to put in a row* v. **-oχt-** (same meaning).

Otoχtó (-tóa) an. *Heel*, a man's name, obv. -toi. [551]

ótoχtoksin in. *raspberry*, pl. ótoχtoksinists.

otoχtúikin in. *stock of gun*, pl. otoχtúikists.

otom- v. **autom-**.

-otom- v. **itom-**.

otómaχkakàuaiau *their oldest partner in an age-society.*

otomi- *in sight*, misheard for **otami-**.

-otomipuyi- v. **itomipuyi-**.

otómitasina an. *dogs* (collective).

-otómitsipi- v. **itómitsìpi-**.

-otomo- v. **itomo-**.

otómoχtakáχpik ánni moχsokúyi *where he was going along it was like a track.*

otómoχtautamiskapixpi *east.*

otómoχtotsopopi in. (?) (*a person's*) *hind-part* (*his where-we-sit-on*).

-oton- v. **-otonai-**.

nisót*a*motoyixpinan *then we* (excl.) *went over to eat something*; nitsitotoyixpinan *we* (excl.) *went there to eat.* 192

-ots- *hand* v. mots-.

otsat- *near, close by.* — Cf. otsato-, otsatoχk-, otsâtoχtsi, otsatstsi-.

otsato- *to come near, to be near, to be close by*: âiikotsatò *he is very close by.* — Cf. otsat-, otsatoχk-, otsâtoχtsi, otsatstsi-.

otsatoχk- *to come near*: nitótsatoχkoau, nitâutsatoχkoau *I come near him*, âutsatoχkoyiu *he comes near him*; nitótsatoχkixp, nitâutsatoχkixp *I come near it*, âutsatoχkim *he comes near it*; âuts*a*toχkim moyists (*the war-party*) *came near the camp.* — Cf. otsat-, otsato-, otsâtoχtsi, otsatstsi-.

otsâtoχtsi (otsátoχtsi) (-tsik, -tsim) *near, close by.* — Cf. otsat-, otsato-, otsatoχk-, otsatstsi-.

otsatstsi- *to be near, to be close by*: otsâtstsiu, âutsatstsiu *he is near*; âutsatstsisaiks *when they* (an.) *were close by*; eini ómâχtapautsats(ts)ixp *where the buffalo would come the nearest.* — Cf. otsat-, otsato-, otsatoχk-, otsâtoχtsi.

ots*a*t- v. otsat-.

-otsi- *to bathe, to swim* v. autsi- (same meaning).

otsiïsksipist- v. otsisksipist-.

otsikékin- *shoulder-bone* in otsikékinaχsoàts. — Cf. moχk*a*tsikinan.

otsikékinaχsoàts an. *snow-bird* (lit. *shoulder-bone-tail-feathers*).

otsikétaiïsksimàniaiks *that they had pack-horses.* — Cf. -isksima-, isksimani.

otsíkimmaiks v. -okim-.

otsikóän an. *yellow buffalo-calf*, pl. otsikóaiks.

Otsikóän (-kóäna) an. *Yellow-buffalo-calf*, a woman's name, obv. -koän(i). [551]

otsikókònokaie *he was overtaken by* (*the pine-tree*).

otsikóksistsimmokaie *he was welcomed by him* (4 p.).

otsikoχkètaksi *because she was ashamed.*

Otsikóoχsoyis an. *Calf-tail*, a man's name. [551]

otsíksists (atsíksists) in. pl. *pieces of fresh tallow*; atsiksisi omistsisk otástapiksixpitskàie *what he was picking up and swallowing were pieces of fresh tallow.*

otsikyóauai in. *their shoulder-bones*: moyists pistóχtsi itâiisksipixp otsíkyóauai *we* (incl.) *tied their shoulder-bones inside of the lodges.* — Cf. moχk*a*tsikinan.

otsíxkauai v. nitsíxkauau.

otsim- *to run from* (an.): itsáuotsimiuaie *then he did not run from him.*

ótsimàni in. *taking*, pl. ótsimànists.

otsími (otsímiua) an. *sorrel horse*, obv. otsími(i), pl. otsímiks.

otsimistat- *to starve*: nitâiotsimistatau *I starve him*, âiotsimistatsiu *he starves him.*

192 **otsimmaχkis** in. *his* (*its*) *flank.*

otsimmoko (otsimmokui, otsimmokuyi) in. *green grass, meadow,* pl. otsimmokuists.

[551] **Otsimmokuistamik** (-stamikà) an. *Green-grass-bull,* a man's name, obv. -stamik(i) (Blood Indian).

-otsimmota- v. -tsimmota-.

otsin- (otsinn-) *to have a hold*: stamitótsinakiuàie *then he had a hold* (*of her*) ; otskétstanoàiau áitsòtsinimiau *they had* (*each of them*) *a hold of their raft;* kotokyánokoyì átsòtsinìmiau *they also took hold of the parfleches.*

-otsin- *to take somebody's hand*: stámòtsiniu *then she took his hand.*

-otsina- *to be fat* v. atsinna-.

otsinán *his, hers* (parallel with nitsinán *mine,* kitsinán *yours*); otsinánists *his things.*

otsinánoaiau *theirs*; ki otsinánoauaists nitúyi nitáχsii *and their things were just as fine.*

otsinisi- *to fall close by*: nitsitótsinisi *I fall close by,* itótsinisiu *he falls close by.*

-otsinna- *to be fat* v. atsinna-.

otsínoχkatsimok okósiks *she was troublesome to her children.*

-otsip- *to bring* v. autsip-.

otsipásokapiksistaχsaiks *when they threw the robes from them* (an.).

otsipin- : áiòtsipinatsiu *it is soiled.* Cf. our remark about otsipistot-.

otsipis in. *willow,* pl. otsipists (otsipiists).

otsipísko (-kui, -kuyi) in. *group of willows,* pl. otsipiskuists.

otsipistot- *to soil*: nitótsipistotsixp, nitáiòtsipistotsixp *I soil it,* áiòtsipistotsim *he soils it.* Though according to de Josselin de Jong this stem is used by the Southern Peigans, there remains some doubt as to its correct form. — Cf. otsipin-.

otsipoto- *to carry to*: okóauai itótsipotoyiauaie *they carried* (*the doe*) *to their lodge.*

otsipsksistoχtsi (-tsik, -tsim) *on one side.*

otsipsisiksaχkokàie *he* (4 p.) *just ran close by them.*

otsipuyi- *to stand by*: nitsitótsipuyi, nitáitotsipuyi *I stand by,* itótsipuyiu, áitotsipuyiu *he stands by*; aúápoχsokèkini ánníksaie kanáutsipuyii *the fat-breasted ones stood all apart.*

otsisaipuyi- *to stand before somebody or something*: nitsitótsisaipuyi *I stand before,* itsitótsisaipuyiu *he stands before.*

otsisapiksi- *to throw ahead in front*: itsitótsisàpiksim omi kàkstáksini *he then threw the beaver-stick ahead in front* (*of him*).

otsisi- *to smoke* (*tobacco*): nitótsisi (nitáutsisi) *I smoke,* ótsisiu (áutsisiu) *he smokes*; nitótsisatoχp (nitáutsisatoχp) *I smoke it*; ótsisatom (áutsisatom) *he smokes it.*

ótsisisini in. *smoking, a smoke* (of tobacco), pl. ótsisisists; nitótsisisini *my smoke*; pistáχkan otótsisisini *tobacco is what he smokes.*

ótsiskàp (ótsikàpoχpi) in. *his short-ribs.*

A [Erratum: Read: ótsiskàpoχpi. Cf. corrigenda sheet, Cat. 128, p. 380 — Analyst]

O'tsiskàpoχpa an. *Short-ribs*, a women-killing man without legs, obv. O'tsiskàpoχpi.

otsiskima- *to come driving* (*the horses*, or the like): nisótamotsiskima *I then came driving* (*the horses*).

otsisksipist- *to tie to*: ki omi mistsisi omá manikâpiu ânniaie itótsisksipistsiu opokáχkatsimàn *and that young man had tied his quill-ornament to that stick*; kúnnàtsis istótsiisksipistsisau *tie them* (an.) *to your wooden pin*.

otsístapakepotok *he was made a greater chief by* (*the whites*) (4 p.).

otsistapiks- *to run away by the side of*: itsitótsistapiksiuaie *then she just ran away by his side*.

otsistánosina an. *ghosts* (collective).

otsistamíksisina an. *bulls* (collective).

otsistsini in. *strawberry*, pl. otsistsinists.

otsit- (otsits-), in combination with the relative suffix -pi (-χpi, -xpi), *where*: otsitakaièpi einiua *where there are many buffalo*; otsitomaimixpi *where it is very deep*; otsitomaispixpi *where it was very high*; otsitopixpiau *where they had been sitting*; otsitauatsimoixkàχpi *where he prays* (i.e. *altar*). — *when*: saiâiks otsitautoχpi *when the geese come* (i.e. *March*); ótsitaiapistsiixp pitsèksinaiks *when the snakes go blind* (i.e. *August*).

ótsitaiapistsiixpitsèksinaiks in. *August* (*when-the-snakes-go-blind*).

otsítaisokstaukàχpi in. *picket-pin-holder*, pl. otsitaisokstaukaχpists.

otsitâisuistsipikiakixpi in. *thrashing-floor*, pl. otsitâisuistsipikiakixpists (*where-we-thrash*).

otsitapínaχsini in. *his way of behaving*; omâ Mâtsiu otsitapiuaχsini, ânnyaie anistápitapiau *what was the way of behaving of one Brave, that kind of people they were all*.

otsítatsistokinipíkai *so he was tied under his shoulders*. — Cf. -okin- *breast*.

otsitauatsimoixkàχpi in. *altar*, pl. otsítauatsimoixkàχpists (*where-he-prays*).

otsítaupisàχpi in. *her pot* (*what-she-used-for-boiling*).

otsítoχkepistaχpiks v. nitsitoχkepistaχpiks.

otsítoχkitòpixpi v. nitsitoχkitòpixpa.

otsítsamotoksiixp kokutoists *where the ice is smooth*.

otsítsauànoaists in. pl. *the foods that they carried*; kitâkitsauanoàuaists *foods that you will carry with you*.

otsitsiksâskoχtòkaie omâ ponokâistamíka *she* (4 p.) *then ran away from that elk-bull*.

otsitsimistsi- *to cause to come* (*animals for food*): nitâkotsitsimists *I shall cause to come*.

otsítsistsχtaχp *where it enters the forest*: annó Natokyókasi niètaχtai, otsitsistsχtaχp *here on Two Medicine river, where it enters the forest*. — Cf. -istso-.

otsitsitaiksistsikumisinai *it is the first day of the month*. A new expression.^

A [Erratum: ^ Add: Perhaps misheard for otsístsitai-. Cf. corrigenda sheet, Cat. 128, p. 380 -- Analyst]

192 **otsítsitskimatsoàuaists** *they had them* (in.) *for pointers;* kepúyi otsítsitskimatsoàuaists *they had ten (sticks) for pointers.* Properly a possessive noun-form.

otsitsk- v. **itsitsk-** *past* and **itsk-** *past.*

otsítskaχssiu (an.) *he is better,* otsítskaχsiu (in.) *it is better.*

otsítskapiskoχtòyiu *he is older than.*

otsitskat- *to go past*: nitotsitskatau *I go past him, I pass ahead of him*; otsitskatsiu *he goes past him, he passes ahead of him.* — Cf. **-itsko-** and **otsitsk-**.

otsitskáukàpsiu (an.) *he is worse,* otsitskáukàpiu (in.) *it is worse.*

otsítsksokàpsiu (an.) *he is better,* otsitsksokàpiu (in.) *it is better;* otsitsksokàpskoχtòyiu (an.) *he is better than.*

otskáipistsi an. *green* (or *blue*) *blanket,* pl. otskáipistsiks.

otskapini- *to have blue eyes*: ótskàpiniu *he has blue eyes.*

[551] **O'tskápini** (-niua) an. *Glass-eyes* (lit. *Blue-eyes*), a man's name, obv. -ni(i) (Blood Indian).

otskinau (otskinaua) an. *horn,* pl. otskinaiks; notskinau *my horn,* otskinai(i) *his horn*; ixtáminai omi otskinai *his horn* (4 p.) *sounded.*

otskóyis in. *blue lodge.*

otskui- (otsku-) *green, blue,* ótskûinam (an.) *he is green, he is blue,* ótskûinatsiu (in.) *it is green, it is blue.*

otskuiími (otskuiímiua) an. *blue horse,* obv. otskuiími(i), pl. otskuiímiks.

otskûinoχkui (or otskûinaχkui ?) in. *blue bead, green bead.*

[551] **O'tskuisipisto** (-toa) an. *Blue owl,* a man's name, obv. -toi (Blood Indian).

ótskùisistsi (-sistsìua) an. *blue-bird, blue-jay,* obv. -sistsì(i), pl. -sistsìks.

[551] **O'tskúski** (-skiua) an. *Blue-face,* the hero of an ancient tale, obv. O'tskúski(i).

otskúsko in. *blue stone.*

[551] **O'tskústòksi** (-stoksiua) an. *Blue-face* (the same as **O'tskûski**), obv. O'tskústòksi(i).

-otsoχka- *to come to*: stámitotsoχkau omi ómi okóaii *then she came to her husband's lodge.*

otstsi- *to put*: ki omâ A'pekoχkûminimau sotámitotstsiu omi ksiskstakii ki omi kâkstáksini omíksim otómopistàniksi *and then Round-cut-scabby-robe put that beaver and that beaver-stick in his beaver-rolls.*

-otstsi- *to be* v. **itstsi-**.

otstsítsìmi (otstsitsìmiua) an. *yellow beast,* pl. otstsitsìmiks.

otstsítsìmiu (an.) *he is yellow* (of animals): annóχk kâtautstsitsìmii natâioiks *that is why the bob-cats are yellow nowadays.*

otui- *coming, going to do something* v. **oto-** (same meaning).

-otui- v. **moto-**.

-otuipaska- *to come to the dance*: nitâkotuipask *I am coming to the dance,* âkotuipaskau *he is coming to the dance.*

-otuipiksiska- *to go and get the entrails*: âχkoχkitotuipiksiskau *that we* (incl.) *may go and get the entrails.*

P.

192 **p-** *with*, shortened from ixp-. It is chiefly used in the imperative, conjunctive, and subjunctive.

p- *in* v. ip- *in*.

-p (-χp, -xp), a shorter form of -pi.

● [551] **Paiáistsinau** (-inaua) an., a man's name of unknown meaning, obv. -inai(i).

paian- v. pan-.

paiánnauapiksi- *to be running all the night*: paiánnauapiksiau *they were running all the night.*

paiatsi- = aipatsi- (v. patsi-).

paiaut- = paiot- v. pot-.

[551] **Páiautaisàitsikòai** an. *Came-back-walking-with-the-rattles* (prop. another name of the shaking buffalo-hoofs used by the medicine-man as a rattle), a man's name. — Cf. Åχkánsioχtòai.

paiak- v. pak- *to burst.*

Páie (Páiĕua) an. *Scar-face*, the hero of an ancient tale, obv. Páiĕ(i). — Cf. Ixpauákski.

paii- *to enter* v. -ipi- *to enter.*

paiiksin- v. piksin-.

paiins- *to fire prairie*: nitsipaiinsaki *I fire prairie*, paiinsákiu *he fires prairie*; nitáipaiinsixp *I fire it* (*a certain piece of prairie*), áipaiinsim *he fires it* (*a certain piece of prairie*).

paiiskàpixtsi (paiiskàpixtsiua) an. *the chief that called the people together to build the buffalo-corral*, obv. paiiskàpixtsi(i).

paiiski- = aipiski- (v. piski-).

paiisksistunisi- *to hiccup*: nităχpaiisksistunis *I hiccup*, ăχpaiisksistunisiu *he hiccups.*

paiitsi in. *prairie-fire*, pl. paiitsiists.

-paixpiu in. *waist*, opáixpiu *his waist.*

paioχs- v. poχs-.

paiot- v. pot-.

[551] **Paióta** an. *Flying*, a woman's name, obv. -tai.

Páiotaiàkaχkumi (-miua) an. *Aims-back* (prop. *is-going-to-shoot-facing-back*), a man's name, obv. -kumi(i).

Páiotainixkata an. *Calling-back*, a woman's name, obv. -tai(i).

paiotákokiop *it was built out of two lodges.*

[551] **Páiotapauauaχka** (-kaua) an. *Walking-back-towards*, a woman's name, obv. -kai(i).

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Páiotăχkota an. *Hands-it-towards*, a woman's name. 192

Páiotsinnautsei (-tseiua) an. *Holds-each-other*, a man's name, obv. -tsei(i). [551]

Páiotstso an. *Meets-together*, a man's name, obv. -tsoi.

-pakixkini-: nitáikixkixtaχtoipakixkiniautspinan *we* (excl.) *are each of us in his turn hit over the head with a stick once in a while.*

pákotokimà *ice must begin to crack.*

paks- *bare, naked* v. paks-.

paksékaχkò v. paksikaχkò.

Páksikixkina an. *Smash-head*, a man's name, obv. -kixkini. There remains [551] some doubt about the vowel of the last syllable.

paksíkoyi (paksikoyiua) an. *sticky-mouth*, taboo-substitute for *bear*, obv. paksíkoyi(i).

paksíkoyiskèini (-skèiniua) an. *fattest buffalo-cow*, obv. -skèini(i), pl. -skèiniks (*sticky-mouth-cow* = *bear-cow*).

pakskaisaitamixtsii- *to snore*: nitsipákskaisaitamixtsii *I snore*, pákskaisaitamixtsiiu *he snores.*

-pakuyis- *to blow* (with mouth, etc.) v. auχpakuyis-.

-pakuyisoyi- *to burn in a blaze*: ixpakúyisoyiu, otáistapoχs *he was burning in a blaze, when he went away*; áitâχpakûyisoyiau oápsspiks *his eyes were burning.*

pakuyitsi- *to blaze up*: pakuyitsiu *it blazes up*; itâχpakuyitsiu *then it blazes up* (*then it burns*). — *to make blaze up*: áuχpakuyitsim *he makes it blaze up.*

paχk- (paχks-) *bad*: paχksimóists *things that smell bad*; paχksimisikiàists *things that smell bad when they are burned*; omá paχkăχsinikai *a bad death may she die*; paχkóχsiniokàpakeu *a-bad-death-may-she-die-bad-woman*; máipaχkòχsinisikàpokomipûminai *his* (that means: *your*) *lice* (4 p.) *have a very bad-death-dirty taste.*

Paχkápsaχkùmapi (-piua) an. *Lazy-boy*, a man's name, obv. -pi(i). [551]

paχkapúiàpini (-àpiniua) an. *bright-eye*, jocular designation of *anus.*

Paχkăχkeyi in. *Bad-water*, name of a lake.

paχkí (paχké) (an. or in. ?) *buffalo-cow-hide*: maiáii paχkiuaie *his robe* [103] *was a buffalo-cow-hide*; paχkéyai matsiks *his leggings were of buffalo-cow-hide*; osókàsoaists paχkéyi *their clothes were buffalo-cow-hides.*

paχkóχsini- (paχkăχsini-) *to die a bad death.* For examples v. paχk-.

paχksimi- *to smell bad*: paχksímiu *he smells bad*; okúyists paχksimisikiàists *hair that smells bad when it is burned.*

paχksimim an. *bed-bug*, pl. paχksimimiks.

paχksimó *it smells bad*, paχksimóists in. pl. *things that smell bad.*

paχksist- (paχksists-) *aside*: ponokâmitaiks páχksistsepuyiau *the horses are standing aside*; omi mistsisi itsitsipaχksistspiniuaiks *he hit them with that stick alongside of their necks.* — Cf. paχksistóχtsi, paχksistsisksipi-.

paχksistóχtsi (-tsik, -tsim) *aside.* — Cf. paχksist-.

paχtóksko (-skui, -skuyi) in. *pine-trees, pine-tree leaves* (collective), pl. paχtókskuists. 192

paχtóχpiks an. pl. *germs of the snow* (the Indians ascribe snow-blindness to insects which they consider as "germs of the snow"): pâχtóχpiks nitsoaki *I am snow-blind* (lit. *the germs of the snow eat me*). The literal translation of paχtóχpiks seems to be *those that fall by accident.* [753]

Páχtomaχksikimi in. *St. Mary's lake.* [103]

paχtsaksistapoχtsi (?) (-tsik, -tsim) *on the opposite side.*

paχtsani- *to make a mistake in speaking*: nitsipaχtsani *I make a mistake in speaking*, paχtsâniu *he makes a mistake in speaking.* — *to say wrongly*: kikáipaχtsàni *you said wrongly.*

paχtsánisini in. (*making a*) *mistake in speaking*, pl. paχtsânisists.

paχtsanist- *to make a mistake*: nitsipaχtsanistsi *I make a mistake*, paχtsânistsiu *he makes a mistake.*

paχtsánistsisini in. (*making a*) *mistake in doing something*, pl. páχtsânistsisists.

paχtsap- *false, falsely, wrongly, by mistake, by accident*: páχtsapi *by accident.* — ki ánnyaie mâtanistsipaχtsàpsiu *and that was another mistake he made.* — Cf. paχt-.

páχtsapi v. paχtsap-.

-paχtsapsin v. paχtsap-.

páχtsakokatokinisiuaie (*the elk-tongue*) *was hollow.*

paχtsik- *a little, just a little, for a while, by little and little*: paχtsikâpatoχtsikàukin *he* (4 p.) *was just a little behind*; páχtsikâχkòmaχkò *it was a little bigger*; pâχtsikâχkakiskìminai *she* (4 p.) *touched it just a little*; ómamauk páχtsikaitapiu *there he is hardly living* (*living only a little*); pâχtsikâχkokinisàu *all of them got off* (*their horses*) *for a while*; pâχtsikaminakatsiau *by little and little they rolled* (*the gambling-wheel*) *eastward.*

páχtsikaitapiu *he is living only a little, he is hardly living* (*almost dying*).

paχtsikakaχtànai *false-roots*: âkitànataiau paχtsikakaχtànai *they would dig for false-roots.*

páχtsikauχpakuyitsiu *it burns a little, it is hardly burning.*

páχtsikâχkakiskìminai v. pitsoóχksiksiskìminai.

paχtsiksistsikùm (paχtsiksistsikùma) an. *false-thunder* (kind of bird), pl. paχtsiksistsikûmiks.

Páχtsisimaki (-kiua) an. *Stabs-by-mistake*, a man's name, obv. -ki(i). [551]

paχtsistot- *to spoil*: nitsipâχtsistòtsixp *I spoil it*, pâχtsistòtsim *he spoils it*; nitsipâχtsistotomoau *I spoil for him*, pâχtsistotomoyiu *he spoils for him.* — *to make a mistake*: mátsitsipaχtsistotòχsiu *that was another mistake he made for himself.*

Paχtsópisòaχs an. *False-morning-star.*

pan- (paian-, aipan-) *during the night, before day-light*: panâuamisòk *go* (pl.) *before day-light* (*when it is still night*) *on high*; nitsipanautok *come* (pl.) *very early* (*when it is still night*); paiánnauapiksiau *they were running all the night*; paiánnauatòiau *they traveled all the night*; âipan-

A [Erratum: Read: paχtóχpiks. Cf. corrigenda sheet, Cat. 128, p. 380 — Analyst]

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192 **nixtsìi** *they laid* (*the bullberries*) *over night* (that means: *they kept them through winter*).

pani- *to tan*: áipanim *he tans a hide* (prop. *he tans it ?*); nitáipaninatau *I tan him*, áipaninatsiu *he tans him*. According to the different stages of its preparation, the hide is considered as an animate or inanimate object (cf. **motokis** and **pánisini**). — Cf. **panoka-**, **pannoχsi-**.

pánisìni (pánnisini) in. *tanning, tanned hide*, pl. pánisists (pánnisists).

panníxpi: má pannixpi *she invited me* (*to come back*).

pannixtsi- *to lay over night*: àkéks áipannixtsìi miksinítsìmiks *the women laid bullberries over night* (that means: *kept bullberries through winter*).

pánnisìni v. **pánisìni**.

panoka- *to tan skins for lodges*: okóauaists áumatapipanokàiau *they began to tan the skins for the lodges*.

pannoχsi- (pannåχsi-) *to make a robe for oneself* (prop. *to tan for oneself*): áiksistsipannäχsiu (*the people*) *had done making robes for themselves*; ixkanáiksistsipànnåχsiau *they all had done making robes for themselves*. — Cf. **pani-**.

panyot- v. **panyot-**.

papai- (papau-) v. **papai-**.

papauka- v. **papauka-**.

pápàukani v. **pápàukani**.

papiksi- *to rear*: nitáipàpiksi *I rear*, pápiksiu, áipàpiksiu *he rears*.

papisa- *to yell*: nitáipapis *I yell*, áipapisam *he yells*; nitáipapisakoχtoau *I yell to him*, áipapisakoχtoyiu *he yells to him*; nitáipapisàkitsixp *I yell to it*, áipapisàkitsim *he yells to it*; nitáipapisakoχtomoau *I yell for* (*instead of*) *him*, áipapisakoχtomoyiu *he yells for* (*instead of*) *him*.

-papu- *to flash, to lighten*: áipàpum *he* (*it*) *flashes lightning*; itsipápum *then there was a flash of lightning*; ótsàpsaie, stámipapûminai *when* (*the bird*) *looked, he flashed lightning*.

●[551] **Páta** an. *Eating-grease*, a man's name.

patáki in. *potato*, pl. patákists.

patákiaksìnau (-ksìnaua) an. *potato-bug*, obv. -ksìnai(i), pl. -ksìnaiks.

patsi- *to burst*: nitáipatsi *I burst*, áipatsiu, paiátsiu *he bursts*.

páuaχkó (páuaχkúi, páuaχkúyi) in. *mountain-ridge*, pl. páuaχkuists.

-paumoksaki- (-pomoksaki-) *to press under one's arm*: kåkoχpomòksakin *he* (4 p.) *just pressed it under his arm*; askχspaumóksàkiuaie *he pressed it always under his arm*.

pak- *to burst*: nitáipàkiau *I burst him*, áipàkiiu *he bursts him*; nitáipakixkixp *I burst it*, áipakixkim *he bursts it*; paiákixkau *he is burst*; pakixkisai *when it burst*; itsipákixp *then* (*the tumour*) *was burst* (*opened*); náχkitsitsipaksìnis *my belly might burst*.

pákixp v. **pákkixp**.

-pákiuàsi- *to turn into cherries*: itsipákiuàsiu *then it turned into cherries*.

pákkixp (pákixp) in. *cherry*, pl. pákkixpists (pákixpists).

pákkimsikàn in. *cherries with skimmed grease*.

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192 **papaiin-** *to see in a dream*: nitsipápaiinoau *I see him in a dream*, pápaiinoyiu *he sees him in a dream.*

papaisitsipsat- *to speak to in a dream*: nitsipápaisitsipsatau *I speak to him in a dream*, pápaisitsipsatsiu *he speaks to him in a dream.*

papâistamik (-stamika) an. *buffalo-bull in a dream*, obv. -stamik(i), pl. -stamikiks.

papauka- *to dream* (lit. *to dream-sleep*): nitâipapauk *I dream*, âipàpaukau *he dreams*; nitâipàpaukatau *I dream about him*, âipàpaukatsiu *he dreams about him.*

pápàukani in. *dream*, pl. pápàukanists; nipapaukani *my dream.*

papâuχkyaio (papâuχkyaioa) an. *bear in a dream*, obv. papâuχkyaioi, pl. papâuχkyaioiks.

paska- *to dance* (used of the great festival dances): nitâipask *I dance*, âipàskau *he dances.*

páskàni in. (*great festival*) *dance*, pl. páskànists.

[551] **Páskau** (-aua) an., a man's name of doubtful meaning (*Dancer* does not seem to be a correct translation), obv. -ai(i).

pasko- *to make dance*: ki itsipáskoyiuàiks *and then he made them dance.*

-pastam-: opástamoauaiks *their rotten pieces of wood.*

Pástsé (-tséua) an., a woman's name of unknown meaning, obv. -tsé(i).

-pâχpakist- v. -paχpakist-.

pek- *wonderful* v. pekâpsiu and peksi-.

pekáni an. (?) *thing*: âχssìi pekáni ákoχkòtau *he will be given fine things.*

-pekanippi-: nitáipekanippiotsìixpinan *we* (excl.) *are leading each other* (*while I, the chief, carry the fire*).

pekâpsiu (an.) *he is wonderful*; takâ pekâpsiuats *who was a wonderful person.* — Cf. peksi-.

-pekan- *Peigan* v. -pekanepuyi-.

Pekánàke (-àkeua) an. *Peigan woman*, pl. Pekánàkeks.

-pekanepuyi- *to speak Peigan*: nitâipekanepuyi *I speak Peigan*, âipekanepuyiu *he speaks Peigan.* Instead of this verb they usually say ixtâipuyiu Pekáni, etc.

Pekáni (Pekániua) an. *Peigan tribe*, obv. Pekáni(i).

Pekánikoăn an. *Peigan Indian*, pl. Pekánikoaiks.

pekis (moχpekis) in. *rib*, pl. pekiists (moχpekiists); noχpekis *my rib.* — Cf. -pik- *rib.*

peksi- *wonderful*: âipeksikaχtsiau *they had a wonderful game*; nitâinixkataiâu âipèksiksisatài (*those that had dreams about the stick-game*) *were called the "wonderful hiders".*

pi- *far*: pyómaχkau *he went far*; âipìstotsisi *when* (*the people*) *have moved far*; âipisakapòiaiks *they got far out on the prairie*; âipiàpsamiu *then they* (sing.) *hunted far about*; támanistsippiautomò *then he was far ahead* (*of the others*); minatsipiomaχkàt *do not run far any more*; âipinakàsin (*the gambling-wheel*) (4 p.) *had rolled far*; ki âipiokskasiaua *and they had run far*; ki iksipipiksìaua *and they had run very far away.*

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192 **itapípiksin** *he* (4 p.) *fled to the mountains*; **itsistapipíksinai** *then he* (4 p.) *ran away*; **ikaitomatapipíksiu** *he had already started to run off*: **stámomatapìpiksiau** *then they started to run off*; **iksíkamipíksiau** *they ran off very fast*; **mâtsitomatapìksiu** *then* (*the war-party*) *started again to flee*; **paiánnauapiksiu** *he was fleeing all night*: **sákiapiksiau** *they still were fleeing*: **itsistokipìksiu** *then he ran off making noise with his feet*; **nitsitsistokipiksatau** *then I ran off from him making noise with my feet*; **otsitsipstsistapíksàkaiks** *they* (4 p.) *then fled away inside from him.*

piks- *to chew*: **nitáipiksipau** *I chew him*, **áipiksipiu** *he chews him*; **nitáipikstsixp** *I chew it*, **áipikstsim** *he chews it*; **nitâipíkstomoau** *I chew it for him*, **áipikstomoyiu** *he chews it for him.*

piksáuanokists in. pl. (*common*) *bird's-feathers.*

piksí (**piksíua**), **pi'ksi** (**pi'ksíua**) an. *big bird* (also used for *hen* and *chicken*), obv. **piksí(i)**, **pí'ksi(i)**, pl. **piksíks**, **pí'ksiks**; **annóm mátsitsipiksìuats** *it was not a big bird of this country.*

[551] **Piksí** (**Piksíua**) an. *Chicken*, a man's name, obv. **Piksí(i)**.

-piksi- *to throw*: **nitápiks**, **nitsipiks** *I throw*, **ápiksiu** *he throws*; **nitâpiksistaki** *I throw*, **ápiksistakiu** *he throws*; **kepúi nitsíkoputo itómanistsàpiksisiakìua** *the first one that throws* (*so that it counts up*) *to eleven* (*when playing horse-shoes*): **nitâpiksistau** *I throw him*, **âpiksistsiu** *he throws him* (not used of throwing one's opponent in wrestling); **nitâpiksixp** *I throw it*, **âpiksim** *he throws it*; **itsíkapiksìxp** (**itsíkapiksixpàie**) **okóauai** *then their lodge was torn* (prop. *thrown*) *down*; **nitápiksistomoau** *I throw for him*, **âpiksistomoyiu** *he throws for him.* When it takes the final position in compounds, **-apiksi-** has sometimes lost so much of its proper meaning, that it may be more or less considered as a suffix, e.g. **kákasainiàpiksiu** (*the dog*) *just howled*; **nitâisekaχkapiniàpiks** *I am winking*: **áisaitsikapiksistakiu** *he rattles*; **âχkókakiniàpiksiu** (*the horse*) *is bucking.* A special use of **-piksi-** is made in base-ball: **nitâipiksi** *I strike*, **áipiksiu** *he strikes*; **niuókskaipiksiu** *he strikes three times*; **omâ matstsik áistamatsipiksiu** *then again another one will strike*; **ki istsíki mátsitaiapiksiu** *and the next one strikes.* Sometimes **-piksi-** (**apiksi-**) may be rendered by *to push*: **nitâkitapiks** *I shall push*; **itâpiksiu** *he then pushed.* — Cf. **-piksi-** *to hammer.*

-piksi- *to hammer*: **nitâipiksi** *I hammer*, **áipiksiu** *he hammers.* — Cf. **-piksi-** *to throw.*

piksi- *to run off* v. **-piks-** *to run off.*

piksiin- *to peel*: **mistsisi áipiksíínimiauaists** *they peeled sticks.*

piksin- *to snap* (*to break with sharp crack*): **nitsipiksinixp** *I snap it*, **paiíksinim** *he snaps it.*

piksini- *to be lean* (opposite to *fat*): **nitáipiksini** *I am lean*, **piksiniu** *he is lean.*

piksíniks an. pl. *the lean ones.*

piksínisini in. *leanness.*

piksiskànists in. pl. *entrails.*

-piksistsi- (**-ipiksistsi-** ?) *to show to be a warrior*: **áipiksistsiu** *he had* *shown (the people) that he was a warrior*; nitâkitsipiksistsi *I shall show (the people) that I am a warrior*. 192

píksistsimàni in. *weeds cut up with tobacco*.

Píksspitoa an. *Got-shot-in-his-head-from-afar*, a man's name (Blood Indian). There remains some doubt about the correct form of the first syllable. [551]

pixk- *in front*: itsipixkiniuaie *he then caught him as he went by* (lit. *he then caught him in front*). — Cf. pixkoχtsi.

pixkin- *to catch in front* v. pixk- *in front*.

píxkoχtsi (-tsik, -tsim) *in front*: píxkoχtsim támitsoχkoχpiinai *then (the gambling-wheel)* (4 p.) *fell down before (the door of the lodge), just in front*: áskχsaitsitaipuyiu pixkoχtsim nâpioyis *he is always standing alone in front of the house*. — Cf. pixk- *in front*.

pixks- (pixksi-, pixkso-) *nine*: pixksétapiau *there are nine persons*; nitsipixksànistsi *I did it nine times*. — Cf. pixkso.

pixksékèpippo *nine hundred* (simple form); pixksékèpippi an., pixksékèpippoyi in.

pixksékoputo *nineteen* (simple form); pixksékoputsi an., pixksékoputoyi in.; pixksékoputsiau an., pixksékoputoiau in. *they are nineteen*.

pixksíppo *ninety* (simple form); pixksíppi an., pixksíppoyi in.; pixksíppiau an., pixksippoiau in. *they are ninety*; pixksippetapiau *there are ninety persons*.

pixksíppoixtsau an., pixksippoχtoχp in. *it costs ninety dollars*.

pixksíppoisopoksixtsau an., pixksippoisopoksòχtoχp in. *it costs ninety dollars*.

pixksípponin *it is ninety days (nights)*.

píxkso *nine* (simple form); pixksí an., pixksóyi in.; pixksiau an., pixksóiau in. *there are nine*. — Cf. pixks-.

pixksóixtsau an., pixksóχtoχp in. *it costs nine dollars*.

pixksóisopoksixtsau an., pixksóisopoksòχtoχp in. *it costs nine dollars*.

pixksóyi *nine times*. — V. also pixkso.

pixtsi- *to be far* v. piixtsi-.

pin- *to break up*: nitâipinixp *I break it up*, âipinim, paiinim *he breaks it up*; nitâipinomoau *I break up for him*, âipinomoyiu *he breaks up for him*. —Cf. pin- *to chop meat* and pin- *to clip*.

pin- *to chop meat*: nitâipinaki *I chop meat*, âipinakiu *he chops meat*. — Cf. pin- *to break up* and pin- *to clip*.

pin- *to clip* (of cloth): nitâipinixp *I clip it*, âipinim *he clips it*.

pin- (min-), pini- (mini-), a prohibitive prefix, used in the second and third persons singular and plural of the imperative: pinsámis *do not look at him*; pinâminakatòk annâi itsiuanai *do* (pl.) *not roll that gambling-wheel eastward*; annâm ksikunistauam pinâpanàs *(take care) that that white buffalo-calf may have no blood on it*; minstûnnit ápssists, minstûnnos noχkétsitapikoân *do not be afraid of arrows, do not be afraid of a man belonging to another tribe*; miniókat (piniókat) *do not sleep*; minâpiapòk

192 **do** (pl.) *not go far away.* **Instead of min- some of the younger persons pronounce nin-.**

pinap- (-inap-) *down the river, eastward*: **ixtsinapàutsim** *he is swimming along down the river*; **ánnaukixk omá Nâpiua annó niétaχtau ixtsinapapauàuaχkau** *there the Old Man traveled about down a river*; **ómoχtsinàpiskokaie** *he was chased by him* (4 p.) *lower down the river*; **itâχkánainàpsaipìu** (-nàipsaipìu of the text is wrong) *they then all charged down the river*; **nisótamatsinàpaχkai** *I then went back home down the river*; **âχkstainapìnakataχsaie** *that we* (incl.) *should not roll* (*the gambling-wheel*) *eastward*; **âχkstainapìnakàtaie** *let us* (incl.) *not roll* (*the gambling-wheel*) *eastward*; **miskitsinapìnakatsìuaie** *he then rolled* (*the gambling-wheel*) *eastward notwithstanding*; **káχkstainapinakataχsoauaie** *that you* (pl.) *should not roll* (*the gambling-wheel*) *eastward.* — Cf. **pinapo-**, **pinâpoχtsi**.

pinápakoχkoχtsi (-tsik, -tsim) *lower down on the side of the hill.*

pinapat- (-inapat-) *to go down a river*: **annó niétaχtai nitsinapàtoχp** *I went down that river.* — Cf. **pinapo-**.

pinapipi- *to send down the river*: **nisótamipinapìpiaiau** *I then sent them* (an.) *down the river.* — Cf. **pinapo-**.

Pinápisina (**Pinápisinaua**) an. *Sioux tribe*, obv. **Pinápisinai(i)** (*down-stream-people*).

-pinapisina- *Sioux* v. **-pinapisinaipuyi-**.

Pinápisinaikoän an. *Sioux Indian*, pl. **Pinápisinaikoaiks**.

-pinapisinaipuyi- *to speak Sioux*: **nitáipinàpisinàipuyi** *I speak Sioux*, **áipinàpisinàipuyiu** *he speaks Sioux.*

Pinápisinàke (-àkeua) an. *Sioux woman*, pl. **Pinápisinàkeks**.

pinapisko- (-inapisko-) *to chase lower down*: **ómoχtsinàpiskokaie** *he* (4 p.) *chased him lower down.*

[103] **Pinápitsaikatoyis** in. *Eastern Sweetgrass hills.*

pinapo- (-inapo-) *to go down the river, to go eastward*: **nitaistámitapipinapo** *I then go a long way down the river*; **ánnamaie itomaipinapo** *he was the first that went east*; **nisótamatsksinapoχpinan** *then we* (excl.) *went down the river back again.* — Cf. **pinap-**, **pinapat-**, **pinapipi-**, **pinâpoχtsi**.

pinápoχtsi (-tsik, -tsim), **pinâpoχtsk** *down the river, east, eastward.* — Cf. **pinap-**, **pinapo-**.

pinapsaipi- (-inapsaipi-) *to make a charge down the river*: **nitsinapsàipi** *I make a charge down the river*, **pinâpsàipiu** *he makes a charge down the river.*

pinâχkānita: **annóχk pinâχkānita** (**pinâχkânita**) *now do not refuse.*

pinixkaists in. pl. *pieces*: **pinixkaists ostúmi** *pieces of his body.*

[551] **Pinotúiomaχkàni** an. *Running-fisher*, a man's name.

pinotûyi (**pinotúyiua**) an. *fisher* (animal), obv. **pinotúyi(i)**, pl. **pinotûyiks**.

Pinotûyistsimmokâni an. *Fisher-hat*, a certain white man's Indian name.

pinuisisiu an. *ghost*, pl. **pinuisisiks**. Obsolete.

192 **piskiu omi mistákskui** *out of big logs* (*the people*) *built the buffalo-corral up against the cliff.*

pisko- *to drive far*: **nitáipiskoau** *I drive him far*, **áipiskoyiu** *he drives him far*; **nitáipiskoanàn** *we* (excl.) *drove* (*the cow*) *far*; **nitátsipiskoanàn** *we* (excl.) *drove her far again*; **ónokâmitàsina áikaisaiepiskoàu** *all the horses were not driven far away.*

-piskski- *to cut across the face*: **itsipiskskiuaie** *he cut him across the face*; **nitsitsipiskskiòk** *he cut me across the face*; **nakóχkatsitsipiskskiòki** *he may cut me too across the face*; **soksipiskskiuaie** *he suddenly cut him across the face.*

pispixtsi- *to be* (*to get*) *far on high*: **ki iksipispixtsiu** *and* (*the bird*) *was very far on high.*

pispskapi- *to rise very high* (lit. *to rise far high*) (of the sun, etc.): **áipispskapìu** *he rises high.*

pispsksí (pispsksíua) an. *sparrow-hawk*, obv. pispsksí(i), pl. pispsksíks.

pistáχkan in. *tobacco*, pl. pistáχkanists.

-pistanàni in. (?) *vulva*, ópistanàni *her vulva.*

pistó (pistóa) an. *night-hawk*, obv. pistói, pl. pistóiks.

pistóipokà (-pokàua) an. *young night-hawk*, obv. -pokài(i), pl. -pokàiks.

-pistoχkito- *to fart at* (an.): **ki itáipistoχkitoyiàiksaie** *and then they would fart at* (*the rock*); **itáipistoχkìtoyiiau** *they then farted at* (*the rock*); **itáksipistoχkitoyiiàuaie** *they then would keep farting at* (*the rock*).

pistóχtsi v. **ipistóχtsi.**

pistóχtsimauk *he* (or *it*) *is inside.*

pistotsi- *to move camp far*: **áipistotsiu** *he moves camp far.*

-pistsi- *to suspect*: **nitáipistsitaki** *I suspect*, **áipistsitakiu** *he suspects*; **nitáipistsimoau** *I suspect him*, **áipistsimoyiu** *he suspects him*; **amói otoχpóksìmiai otáipstsikimòkinai** *he was suspected by a companion of his*; **nitáipistsitsixp** *I suspect it*, **áipistsitsim** *he suspects it.*

pistsiksistot- *to deceive*: **nitsipistsíksistotoau** *I deceive him*, **-pistsíksistotoyiu** *he deceives him*. There must be also intransitive forms **nitsipistsíksistotaki** *I deceive*, **-pistsíksistotakiu** *he deceives* (cf. **pistsiksistotàkisini**).

pistsíksistotàkisini in. *deception.*

pistsitsáko (-kui, -kuyi) in. *foam*, **pistsitsákuyiu** *it foams.*

/ **pistskiáta** in. *bend of the river*, pl. pistskiátaists.

pistskyáta v. **pistskiáta.**

[551] **Pistspita** an. *Falls-inside*, a man's nickname.

piststat- *to float far*: **mátsipiststatsìuaiks** *he floated them* (an.) *far too* (that means: *he coaxed them far away*).

Pistúski (-skiua) an. *Night-hawk-face*, a woman's name, obv. -ski(i).

[551] **Pita** an. *Eagle*, a man's name, obv. Pitai(i). — Pita is also used as adaptation of the English name *Peter*.

-pita- *old woman* v. **kipitàke.**

Pitaikixtsipimi (-miua) an. *Spotted-eagle*, a man's name, obv. -mi(i).

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pitaipokà (pitaipokàua) an. *young eagle*, obv. pitaipokài(i), pl. pitaipokaiks (*eagle-child*). 192

Pitaipoka an. *Eagle-child*, a man's name, obv. -pokai(i). [551]

Pítaisiksinàm an. *Black-eagle*, a man's name.

pitau (pitaua) an. *eagle*, obv. pitai(i), pl. pitaiks.

pitauanoki in. *eagle-tail-feather* (also: *eagle-arrow*), pl. pitauanokists. [551]

Pítautokâni an. *Eagle-head*, a man's name.

Pítåχkyàio (-kyàioa) an. *Eagle-bear*, a man's name, obv. -kyàioi (Blood Indian).

pits- *first* v. pitsistúyi, pitsoχk-.

pitséksina (pikséksina), -istseksina an. *snake*, obv. pitséksinai(i) (pikséksinai(i), -istseksinai(i), pl. pitséksinaiks (pikséksinaiks), -istseksinaiks.

pitséksinaikokàup in. *snake-lodge*; istséksinaikokàiks *the owners of the snake-lodge*.

Pitséksinaitapi (-tapiua) an. *Snake Indian tribe*. — Cf. -istseksinaitapi-.

Pitséksinaitapiàke (-àkeua) an. *Snake Indian woman*, pl. Pitséksinaitapiàkeks.

Pitséksinaitapiàke (-àkeua) an. *Snake-people-woman*, a woman's name, obv. -àke(i).

Pitséksinaitapikoän an. *Snake Indian*, pl. Pitséksinaitapikoaiks.

-pitsi v. -epitsi.

pitsik- *on one side*. — Cf. pitsikóχtsi.

pitsikóχtsi (-tsik, -tsim) *on one side*.

pitsistúyi *in the first place*. — Cf. pits-.

pitsoχk- (pitsoχkṣ-) *as soon as*: pitsóχkitstsisi *as soon as* (*the new moon*) *is there*; pitsoóχksiksiskiminai åχkéyi *as soon as she* (4 p.) *touched the water*; pitsóχksinoyiuaie *as soon as she saw him*; pitsóoχksipaχtsiinakinai *as soon as he* (4 p.) *caught wrong* (that means: *caught the wrong one*); pitsóχksinoyiauaie, ki itskokskasiaua *as soon as they saw him, then they ran back*. — Cf. pits-.

pitsooχk- v. pitsoχk-.

pitsoóχksiksiskiminai åχkéyi *as soon as she* (4 p.) *touched the water*; ki amói åχkéyi påχtsikåχkakiskiminai *she* (4 p.) *just touched the water with her feet*.

piuo- (pioo-, pio-) *to be far*: nitåipiuò *I am far*, piuó (pioó), åipiuò (åipiò) *is far*; aχkåipiuòiau *they must be far away*; aipstsiksipiuòs *when she had gone a little way* (lit. *when she was a little far*); aiiksipiuåiniki *when I am very far*; måtsipiòats *he did not go far*; måtsiksipiòats *it was not very far*; matsipio *it is not far*. — Cf. pi- *far*, piixtsi, pioóχt.

Piyáni an. *Far-robe*, a man's name. [551]

Piyi an. *Pemmican*, a man's name.

pok- *small*: pókimiu (an.) *is small* (of animals), pókisiu (an.) *is small* (of animate things). — iskoχpókauanisiu *he cried himself small back again*; skåtamiskatoχpokåuanisiua *then he cried himself small back again*.

192 **pok-** *with*, shortened from ixpok-. It is chiefly used in the imperative, conjunctive, and subjunctive.

pokáakeu in. *whirlwind.*

pokaiima- *to fan*: nitáipokàiim *I fan*, áipokàiimau *he fans*; nitáipokàiimoau *I fan* (*for*) *him*, áipokàiimoyiu, pokáiimoyiu *he fans* (*for*) *him.*

pokáiimàni in. *fanning.*

pokáiimàtsis in. *fan*, pl. pokáiimàtsists.

pokaki- *to wake, to be awake, to wake up*: nitáipokaki *I wake*, áipokakiu *he wakes*; itsipókakiu *then he woke up.*

pokáχkatsimàn an. *quill-ornament*; nipokáχkatsimàna *my quill-ornament.*

pokasókaiis in. *small trunk*, pl. pokasókaiists.

pokáu (pokáua) an. *child*, obv. pokái(i), pl. pokáiks. — Cf. pok- *small* and nókós.

pokáuksin in. *a child's bed*, pl. pokáuksists.

pokáupimau (pokáupimaua) an. *companion*, obv. pokáupimai(i), pl. pokáupimaiks.

[551] **Pokínisomàake** (-akeua) an. *Pipe-plant-woman*, a woman's name, obv. -ake(i) (Blood Indian).

-poko (-oko) *tastes* (*has a certain taste*): mátsipòkò *it tastes sweet*; máipaχkòχsinisikàpokomipùminai *his* (that means: *your*) *lice* (4 p.) *have a very bad-death-dirty taste*; káitsiuokomìpum *his* (that means: *your*) *lice taste very fine.*

pókoχkàksàkin an. *small axe*, pl. pókoχkàksàkiks.

pokún an. *ball to play with*, pl. pokúyiks; nóχpokun *my ball*, óχpokuni *his ball*; amói nãχpokuna nitákitapàpìksistau *I shall throw my ball here over* (*to you*); istsitápsketsimàsi omi pokúni *if he beats the ball.*

poχki- *to cut the grass, to cut hay, to mow*: nitáipoχkiàki *I cut hay*, áipoχkiàkiu *he cuts hay*; nitáipoχkiixp *I cut it*, áipoχkiim *he cuts it*; nepús nitáipoχkiixpinan matúyixkuyi *in summer we* (excl.) *cut the grass.*

poχkiáksini in. *hay-cutting, harvest*, pl. poχkiáksists.

poχkisto- *to shave*: nitsipoχkistoiàki, nitáipoχkistoiàki *I shave*, áipoχkistoiàkiu *he shaves*; nitsipoχkistoiau, nitáipoχkistoiau *I shave him*, áipoχkistòiiu *he shaves him*; nitsipoχkistoioχsi, nitáipoχkistoioχsi *I shave myself*, áipoχkistoioχsiu *he shaves himself*. These forms were registered by de Josselin de Jong. Cf., however, poχksisto- in poχksistokin-.

poχkistoiàtsis an. *razor*, pl. poχkistoiàtsiks.

póχkistokinaksini in. *shaving* (the beard, etc.), *shave.*

poχkitsiksot- *to tear up the roots*: nitáipoχkitsiksòtsixp *I tear up the roots of it*, áipoχkitsiksòtsim *he tears up the roots of it.*

poχkot- *to pull out the hair or feathers, to pluck*: nitsipoχkotoau *I pluck him*, póχkotoyiu *he plucks him*; nitsipoχkotsixp *I pluck it*, poχkótsim *he plucks it*; itáipoχkotoyiuàiks *he then plucked them* (i.e. *the geese*); maiáii itáipoχkòtoyiu *then he began to pull out the hair from his robe*; itáipoχkotsimaie okúyisai *then he pulled out his* (i.e. *his younger brother's*) *fur.*

-poχksi- *to shed one's hair* (or *feathers*): áipoχksiu *he sheds his hair*;

192 *brings here to him*; nitáipoχsapipoχtomoau *I bring here for him*, áipoχsapipoχtomoyiu *he brings here for him*. — Cf. poχsapo-.

poχsapipuau- *to get up this way*: kitsitsipòχsapipuàu *then you got up this way* (that means: *you got up and came up to me*).

poχsapistotsi- *to move camp this way*: áistamipoχsapistotsiu *then* (*the people*) *would move camp this way*; itapáipoχsapistotsiu Einiótonisi (*the people*) *were moving this way to Buffalo-lip*; omátsipoχsapistotsini *when* (*the people*) *moved again this way* (nominal form).

poχsapo- (poχsapaat-) *to come here*: nitáipoχsapo, nitsipóχsapo *I come here*, áipoχsapo (paióχsapo), póχsapo *he comes here*, póχsapot *come here*; nitáipoχsapàaiau *I come to him*, áipoχsapàatsiu *he comes to him*, poχsapáakit *come to me*. — Cf. poχsap-, poχsapipi-, póχsapoχtsi.

poχsapoχt- *to put in this direction*: póχsapoχtot *put it in this direction* (imperative).

póχsapoχtsi (-tsik, -tsim) *hither, since that time*: ánnika póχsapoχtsik ánni nitsinixkataiau Ninaisaiài *since that time they were called Goose-chiefs*. — Cf. poχsap-, poχsapo-.

poχsapsaksi- (poχsapsaksi-) *to come out this way*: ixkanáipoχsàpsaksiau *they all came out this way* (*to me*).

-poχsima- *to melt fat*: áχpóχsimau, ixpóχsimau *he melts fat*.

poχsotasam- *to come to see one, to come to fetch one*: kitsipóχsotasàm *I come to see you*.

-poχsoyi- *to be smothered from smoke*: áχkstautsipoχsoiopi *that we* (incl.) *may not be smothered from smoke*; nitáutamàksipoχsòixpinan *we* (excl.) *are nearly smothered from smoke*; áutamàksipoχsòyiau *they were almost smothered from smoke*. — Cf. -poχs- *to smother with smoke*.

pomis in. *fat, oil*, pl. pomists; ki pomi nimátsitsitaisapixtaki omái síkoχkòsai *and I put also some fat in the frying-pan*; amói poyii *some of the oil* (*that was left*).

[551] **Pomis** (Pomisa) an. *Fat* (a mythical person in an ancient story), obv. Pomisi.

-pomoksaki- v. -paumoksaki-.

pon- *to break, to smash* v. ipon-.

Ponákiksi v. Punákiksi.

ponixtáiaii an. *buffalo-bull*, pl. ponixtáiaiks.

[551] **Ponixtsápanikapi** (-piua) an. *Dying-young-man*, obv. -pi(i) (Blood Indian).

ponokáikokàup in. *elk-lodge*.

ponokáinixksini in. *elk-song*, pl. ponokáinixksists.

[103] **Ponokáisisaχtài** in. *Elk river*.

ponokáiskeini (-skeiniua) an. *elk-cow*, obv. -skeini(i), pl. -skeiniks.

ponokáistamik (-stamika) an. *elk-buck*, obv. -stamik(i), pl. -stamikiks.

ponokáu (ponokáua) an. *elk*, obv. ponokái(i), pl. ponokáiks. — omi ponokáiin sákiaisinainai *she* (4 p.) *was still drawing on some elk-skin*; natsikists ponokáiau *my moccasins are of elk-skin*. — Cf. -inok-.

192 **pota-** *to fly, to fly up*: nitáipòt *I fly, I fly up,* áipòtau, paiótau *he flies, he flies up.*

pota- *to make fire*: nitâipot *I make fire,* áipotau *he makes fire.*

[551] **Potáχkuyi** an. *Makes-fly,* a man's name.

potámakan in. (?) *old-fashioned fire-place.*

potáni in. *camp-fire,* pl. potánists; opótanoai *their camp-fire.*

potapaipi- *to turn about*: áipotapaipiu *he turns about.*

potapoχkista- *to put pointing to*: anitsipótapoχkistau *he would always put one of them pointing to (the moon).*

potátsis an. *stove,* pl. potátsiks.

potauani- *to fly towards the door*: itsippotauaninai *then he* (4 p.) *flew towards the door.*

potaumatapsko- *to commence to chase back*: áipotaumatapskotsiiau *they commence to chase each other back.*

poto- *to bring* (an.): matsitsipotos *bring him back there*; pótoχsauaie *let them bring him*; stámatsitskipotòyiuaiks *then he brought them* (an.) *back again.*

poto- *to loose* (an.) v. pot- *to loose.*

-potoiepist- *to tie up the mouth* (*of a dog*): otómitamiks kanáipotoiepistaχs *that they tie the mouths of all their dogs up.*

potoχk- *to pay back*: ki ánni manistsippotoχkokàie ninixksì *and in that way he* (4 p.) *paid him back in songs.*

potóχsini in. *loosing.*

potoχt- *to put together*: itáipotoχtomiauaists *then they put them* (*the beaver-teeth*) *together.*

potótsko (-kui, -kuyi) in. *trail, road,* pl. potótskuists.

potsakinâχs- (potsakinâχsat-) *to pay back*: onóχksipotsakinâχsakaie ixkitsikai toinixksì *he* (4 p.) *paid him back seven songs* (for the exact value of toinixksi v. that catchword).

potsapaukaiautsii- *to stab each other in the neck*: istsipótsapaukàiautsiis *they then must stab each other in the neck*; itsipótsapaukàiautsiiau *they then stabbed each other in the neck.*

potsin- *to choke* (transitive): nitáipotsinnau *I choke him,* áipotsinniu *he chokes him.* — Cf. potska-.

[551] **Potsínni** (-inniua) an. *Hold-each-other,* a woman's name, obv. -inni(i).

-potsistsika- *coming together of the shoulders*: otsitsipotsistsikàχpiàie *where her shoulders came together.*

potska- *to choke* (intransitive: *to be going to die by want of breath*): nitáipotsk *I choke,* áipotskau, paiótskau *he chokes.* — Cf. potsin-.

Pòtstakiáke (-ákeua) an. *woman belonging to the Bite-throat-people,* pl. -ákeks.

Pòtstakíkoán an. *man belonging to the Bite-throat-people,* pl. -koaiks.

Pòtstakíks an. pl. *Bite-throat-people,* a Blood Indian band.

-pstsikim- = -pistsikim- *to suspect* v. sub -pistsi-.

-pstokists *entrails* v. ópstòkists.

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s- *out* v. sai- *out.*

sá *no.*

sa- *out* v. sai- *out.*

saaini- v. saini-.

saáinisoχtsi v. saiáinisoχtsi.

Saáistsikixkini an. *Flat-side-head,* a man's name. The correct form of this name is more or less doubtful. [551]

saaitsikapiksi- v. saitsikapiksi-.

saáitsikoχkini an. *sleigh-bell,* pl. saáitsikoχkiniks.

saámi in. *drug, medicine,* pl. saámists; nisámi *my drug.*

sàámi in. *war-bonnet,* pl. sàámists; nisámi *my war-bonnet*; kitúmmaiixkètso amói nisámai *I think, this my war-bonnet becomes you well.*

saámiskinètsimàni in. *medicine-bag,* pl. saámiskinètsimànists.

saáupisaχsaiks *that they* (an.) *were mashed down* (*crushed*). — Cf. saupisoto-.

saautsi- *to go out*: saáutsik *go* (pl.) *out.*

saāχt v. sauóχt.

sai- (*sa-, sa-, se-*), sau-, s- *out*: saiāχpaipiskixtsimaie nistsépiskan *he jumped out of the fence*; káksàkin itsáixtsiu moyis *the axe is outside the lodge*; saiïnikiu *he killed* (one) *out* (*of the enemies*); sáiistaχkapin *one* (4 p.) *crawled out* (cf. itsástaχkapiu *he crawled out*); ki itāχkanaisaisaipiau *and then all the people ran out on a charge* (*to them*); itáumatapsaixpiu *then* (*the people*) *made a rush out*; itomátapsaskoyiu *then he began to drive them out*; pinsásamis *do not look out at him*; itsésapiau *then they looked out*; otáukanaisáumaχkàni *when all of them ran out*; nitsautòkiau *they pulled me out*; ákstamsautoyiu otoán *then he would take out his knife*; sāχpàipit (the text has sáχpàipit) *jump out*; otsitsanikaie *he then was told by him* (4 p.) *from within* (prop. *told out by him*); itáχkánauχsomaχkàu *then they all ran out.* — Cf. sak-, sat-, sauóχt.

sai- (sau-) *not,* one of the negative prefixes, the description of whose uses belongs to grammar. Examples: saisikstakinàniki *if we* (excl.) *do not bite*; saiókainiki *if you do not sleep*; aisauáuotòieniki *if I do not come* (*back*); otáisauòtoχs *when she did not come*; aisauátsinakùs *when it is seen no more*; kimáuksauχkàipaskaχks *why do you not go and dance*; itsáuatstunnoyiáuaiks *then they were not afraid of them any more.*

-sai- (-sayi-) Cree v. -saiepuyi- *to speak Cree.*

saiái (saiáiua) an. *goose,* obv. saiái(i), pl. saiáiks.

saiáiks-otsitautòχpi in. *March* (*when-the-geese-come*).

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192 **saiaini-** v. saini-.

saiáinisoχtsi (saáinisoχtsi) (-tsik, -tsim) *low down, below, in the lower country.* — Cf. saini-.

saiaksts- *to go out and steer the ears of the lodge* v. sub aiaksts-.

saiaχkima- *to hoist* (as a flag): nitsaiáχkim *I hoist,* saiáχkimau *he hoists;* nitsaiáχkimatau *I hoist him,* saiáχkimatsiu *he hoists him;* nitsaiáχkimatoχp *I hoist it,* saiáχkimatom *he hoists it.*

saiánaiìnai *he* (4 p.) *had a sore paw.* — Cf. osánànìai.

Saiápiake (-akeua) an. *Cree half-breed woman,* pl. -akeks.

Saiápikoăn an. *Cree half-breed,* pl. Saiápìkoaìks.

saiátsekekìniau *he was hit on the head and cut at the same time.*

saiatsipin- *to slack:* nitsaiátsipinixp *I slack it,* saiátsipinim *he slacks it.*

saiáukuyists in. pl. *goose-feathers.*

saiasksin- *to forget* (*not to know*): nitáisaiasksinoau *I forget him,* áisaiasksinoyiu *he forgets him;* nitáisaiusksinixp *I forget it,* áisaiasksinim *he forgets it.*

saiátapikoχsistsinìnai (saiátapìkåχsistsininai) v. moχsistsini.

[557] **Saiăχkinni** an. *Geese-necklace,* a man's name (Blood Indian).

saieka- *to kick* v. seka- (same meaning).

saiépitsi (saiépitsiua) an. *liar,* obv. saiépitsi(i), pl. saiépitsíks.

saiepitsi- *to lie* (*to tell a lie*): nitsaièpitsi *I lie,* saiépitsiu *he lies;* nitsaiépitskoχtoau *I lie to him,* saiépitskoχtoyiu *he lies to him.*

saiépitssini in. *lying* (*telling lies*), *lie.*

saiépuaχsìni in. *silence* (*no-talking*).

saiepuyi- *to be silent* (*not talking*): nitáisaièpuyi *I am silent,* áisaièpuyiu *he is silent.*

-saiepuyi- *to speak* Cree: nitáisaiepuyi *I speak Cree,* áisaiepuyiu *he speaks* Cree.

-saiesoχk- *to have a supply:* áikaisaièsoχkim ótakèsina ótstaukatskànists *the women had a big supply of lodge-pins.*

saiikoχsi- v. sikoχsi-.

saiin- (saiinn-) *to hold out of something:* sakitsáiinimiàu osókàsoaists *they were still holding their dresses out of* (*the fire*).

-saiinako- (-sainako-) v. -sauainako-.

saiíniki (saiínikiua) an. *one who has killed and counted coup,* obv. saiíniki(i), pl. saiínikiks.

saiínikiu *he killed one out* (*of a foreign tribe*), *he killed an enemy and counted coup.* — Cf. siniki-.

saiipun- *often* (?): aikskisaie, saiipúnikskisàie *if* (*the Sun*) *had stripes on each side, if he had often stripes on each side.*

saiistaχkapi- (sastaχkapi-) *to crawl out:* nitàisaiistaχkàpi, nitàisastaχkàpi *I crawl out,* áisaiistaχkapiu (áisastaχkapiu) *he crawls out.*

saiitapi- *to become ill* (lit. *to become not a person*): itsáiitapiu *then he became ill.*

saiitsikixtan an. *bell,* pl. saiitsikixtaniks.

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saisetoasi- in áisaisetoàsiu *the smoke goes out.*

saisétuiàtsis an. *stove-pipe*, pl. saisétuiàtsiks.

saisetuyi- *to let the smoke out*: nitaisaisetùyi *I let the smoke out*, áisaisetuyìu *he lets the smoke out.*

saiskap- *to pull out*: nitsaiskapatau *I pull him out*, sáiskapatsiu *he pulls him out*; nitsaiskapatoχp *I pull it out*, sáiskapatom *he pulls it out.*

saiskapi- (sɑskapi-) *to crawl out*: nitáisaiskapi *I crawl out*, áisaiskapiu *he crawls out.* Also used of the sun, etc.: sauumáisɑskàpis *before* (*the sun*) *has risen*; sáskàpiu (*the sun*) *rises.*

saisko- (sɑsko-) *to drive out*: nitáisaiskoau (nitáisɑskoau) *I drive him out*, áisaiskoyiu (áisɑskoyiu) *he drives him out*; nitsitsɑskoaii ápotskinaiks *then I drove the cattle out*; áisoksakapoksisɑskoyiu *she would drive them out of the brushes, out on the prairie.*

saisksi- (sɑsksi-) *to urinate*: nitsaisksi (nitsɑsksi) *I urinate*, áisaisksiu (áisɑsksiu) *he urinates.* — Cf. isksi-.

saisto- *to cry out all over the camp*: nitsaisto, nitáisaisto *I cry out*, sáisto, áisaisto *he cries out.*

saistsapatakaiayi- (saistsipatakaiayi-) *to run out*: áits(a)istsapatakàiayiu *he then ran out* (*of the lodge*); itsáistsapatakàiayiu *she then ran out* (*of the lodge*); itsástsapàtakàiayin *he* (1 p.) *then ran out*; istsáistsipatakaiayit *then run out* (*of the lodge*). — Cf. -istsipatakaiayi-.

saistsipatakaiayi- v. saistsapatakaiayi-.

-saisuiopokasi- *to bud*: áisaisuiòpokàsiu *it buds* (*the leaves are coming forth*).

-saisuiopoksko *to bud*: áisaisuiòpoksko *it buds* (*the leaves are coming forth*).

saisuyin- *to bail* (*as water out of a boat*): nitáisaisuyinixp *I bail it*, áisaisuyinim *he bails it.*

saitam- *to breathe*: nitsáitam *I breathe*, sáitamiu *he breathes*; nitsáitamatoχp *I breathe it*, sáitamatom *he breathes it*; nitsáitamatomoau *I breathe for him*, sáitamatomoyiu *he breathes for him.*

saitsekitsaki- *to spread out one's fingers*: nitáisaitsekitsàki *I spread my fingers out*, áisaitsekitsakiu *he spreads his fingers out.*

saitsikapiksi- (saaitsikapiksi-) *to rattle, to ring*: nitáisaitsikapiksistaki *I rattle, I ring*, áisaitsikapiksistakiu *he rattles, he rings*; nitáisaitsikapiksistau *I rattle* (*with*) *him, I ring him*, áisaitsikapiksistsiu *he rattles* (*with*) *him, he rings him*; amóksi oχsistsíksi saáitsikàpiksistsìs *you must rattle with these hoofs*; itsaáitsikapiksistsìuaiks *then he rattled with them* (an.); nitáisaitsikapiksixp *I ring it*, áisaitsikapiksim *he rings it.*

sáitsiko *he rattles.*

Sáitsiko (-koa) an. *Rattler*, a man's name, obv. -koi. [551]

saitsikoχta- *to rattle*: otáisaitsikoχtasì *that they were rattling.*

saitsits- *to spread out*: nitáisaitsitsau *I spread him out*, áisaitsitsiu *he spreads him out.*

saitsóχkòs an. (?) *plate*, pl. saitsóχkòsiks (?).

otsítsakaixtsixp *when there were still (buffalo)*; otsákiauyisau *whilst they were eating still.* 192

sákiàitapiu *he is living still, he is still alive.*

sako- (sakoi-) *last*: sakóapòtsists *the last (latter) pieces of meat from a carcase*; **sákoiipìm** *he came in the last*; nitaχtsakoàumaχkau *(that) was the last one of them running.* — Cf. sakóóχtsi.

sako- *to hail* v. saku-.

Sakóàke (-àkeua) an. *Last-woman*, a certain white woman's Indian name, obv. -àke(i). [551]

-sakoaχs- in osákoaχsoàiauaiks *the younger ones* (prop. *the latter ones*) *among them.*

Sákoapāχkumi (-kumiua) an. *Yells-about-last*, a man's name, obv. -kumi(i) (Blood Indian). [551]

-sakoii- *with spittle on his mouth*: nátsakoiikokitsìminai *he* (4 p.) *was just frozen with spittle on his mouth.*

sakoiipi- *to enter last*: nitsakoiipi *I enter last*, sákoiipìm *he enters last.*

sakoχk- *to put off the harness*: nitáisakoχkìm *I put the harness off*, áisakoχkìmau *he puts the harness off*; nisótamaisàkoχkinaii ní'sa otsitoχkepistaχpiks *I then put the harness off my elder brother's team.*

sakoχkin- *to take something off one's neck*: sákoχkinnokit *take it off my neck.*

-sákonimàni in. *buffalo-skin to patch moccasins*: osákonimàni *his buffalo-skin to patch moccasins.*

sakóóχtsi (-tsik, -tsim) *last*: sakóoχtsim otáuaksini *later on (comes the story of) his leading the buffalo*; anni sakoóχtsiks stámikiks *then the last ones were the bulls*; otatómapòtsists ki sakóoχtsists *his first pieces of meat and the latter ones.* — Cf. sako- *last.*

sákoχsoyiu *it boils over.*

-sákopstànists in. pl. *ropes attached to the travoy*: osákopstànists *the ropes attached to his travoy.*

sákotsiu *it boils over.*

saksi- v. saksi-.

saksisakima- *to pound*: nitsaksisákim *I pound*, saksisákimau *he pounds*

saku- *to hail*: áisaku *it hails.*

Sakúyikakatòsi (-siua) an. *Last-star*, a man's name, obv. -si(i). [551]

Sákyautsisi (-siua) an. *Still-smoking*, a man's name, obv. -si(i).

saχk- (saχks-) *short*: saχkimiu (an.) *is short* (of animals); saχksiksim (an.) *is short* (of trees and wooden things); sáχksiksiu (in.) *is short* (of trees and wooden things); sáχksiu (an.) *is short* (of animate things in general): saχkiu (in.) *is short.*

Saχkáke (-ákeua) an. *Short-woman*, a woman's name, obv. -ake(i). [551]

saχki- *to take out*: nitsaχkixp *I take it out*, sáχkim *he takes it out.*

saχkinau (saχkinaua) an. *married man*, obv. saχkinai(i), pl. saχkinaiks.

Saχkókinàke (-àkeua) an. *woman belonging to the Short-neck-people*, pl. -àkeks.

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192 **Saχkókinikoăn** an. *man belonging to the Short-neck-people*, pl. -koaiks.

Saχkókiniks an. pl. *Short-neck-people*, a branch of one of the Peigan bands.

saχkóχtsiminaniu *he has short arms.*

saχkópis an. *short rope*, pl. saχkópiks.

saχkotóaχsim an. *sock*, pl. saχkotóaχsimiks.

saχkotsiu v. saχksts-.

saχksika- *to have short feet*: nitsaχksik *I have short feet*, saχksikâu *he has short feet.*

saχksikinaki- *to have short legs*: nitsaχksikìnaki *I have short legs*, sâχksikìnakim *he has short legs.*

saχksikinistsi- *to have short arms*: nitsaχksikinists *I have short arms*, saχksikinistsiu *he has short arms.*

saχksistot- *to shorten*: nitsâχksistòtsixp *I shorten it*, sâχksistòtsim *he shortens it.*

saχkski- *to have a short face*: âisaχkskiaiks *they have a short face.*

● [551] **Saχkskyăχtso** (-tsoa) an. *Short-face-Joe*, a certain man's nickname, obv. -tsoi.

saχksts- *light* (*not heavy*): saχkstsim (an.) *he is light*; saχkstsiu (in.) *it is light*. For saχkstsiu they use also saχkotsiu (in.).

saχkúmapi (saχkúmapiua) an. *boy*, obv. saχkúmapi(i), pl. saχkúmapiks.

saχkúmapiuàsi- *to turn into a boy, to turn out to be a boy*: saχkúmapiuàsiu *turns out to be a boy.*

-saχkútsisakò: ánni nitsaχkútsisakò *this is the short gut* (that means: *this is the end of the story*).

saχp- *weak*: sâχpsiu (an.) *he is weak, cannot endure very much* (of men, animals, animate things); sâχpiu (in.) *it is weak, cannot endure very much* (of inanimate things); sâχpiokàsiu *he is weak* (of men and animals with little muscular strength); saχpiniu *he is weak of health* (used of men and animals).

Saχsáke (-âkeua) an. *Sarcee woman*, pl. Saχsâkeks.

[551] **Saχsápikoχko** an. *Sarcee-scabby-bank*, a man's name (Blood Indian).

saχsepuyi- *to speak Sarcee*: nitâisaχsepuyi *I speak Sarcee*, âisaχsepuyiu *he speaks Sarcee.*

Saχsí (Saχsiua) an. *Sarcee tribe*, obv. Saχsi(i).

-saχsi- *Sarcee* v. saχsepuyi-.

Saχsíkoăn an. *Sarcee Indian*, pl. Saχsikoaiks.

Saχsísokitaki (Saχsisokitakiua) an. *Stoney Indian tribe*, obv. Saχsisokitaki(i).

Saχsísokitakiàke (-àkeua) an. *Stoney Indian woman*, pl. Saχsisokitakiàkeks.

Saχsísokitakikoăn an. *Stoney Indian*, pl. Saχsisokitakikoaiks.

sâmi (sâmiua) an. *hunter*, obv. sâmi(i), pl. sâmiks.

sami- *to hunt*: nitsàmi, nitâisàmi *I hunt*, sâmiu, âisàmiu *he hunts*: nitsamatau *I hunt him*, samâtsiu *he hunts him.*

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192 *(the dances) were complete*; aisapânnistsosàu *when they* (in.) *are used up.*

sapanistsotokâni- *to complete a scalp-robe*: kotokânunists âkoχtsapanistsotokâniiu *she will complete her scalp-robe with our* (incl.) *scalps* (i.e. *with the scalps she takes from our heads*).

sapannists- (sap*a*nnists-) v. **sapanists-**.

sapapiksi- *to throw in*: nitâisapapiksistau *I throw him in*, âisapapiksistsiu *he throws him in*; nitâisapapiksixp *I throw it in*, âisapapiksim *he throws it in*; ík*a*mitsapapiksistasi omi oχsistsini *if he throws the horse-shoe in* (*to the stake*). Most times with it- (ist- in the imperative), e.g. nitsítsapapiksistau, ítsapapiksistsiu, and the sentence quoted above.

sapapini- *to put in one's eyes*: ánnistsiaie nitsítaisapapínixpinàni noápsspinàniks *those* (in.) *it is we* (excl.) *put in our eyes* (*and pull along*).

sapásoyinimàn (sapâsuyinimàn) in. *gut with the blood in it.*

sapasuyi- *to pour in*: âχkéyi itsí(t)sapasuyìnai (-asoyìnai) *he* (4 p.) *poured water in* (*on the hide*).

sapasuyin- *to pour in*: nitâisapàsuyinaki *I pour in*, âisapàsuyinakiu *he pours in*; nitâisapàsuyinixp *I pour it in*, âisapàsuyinim *he pours it in*; ki âχkè mâtsitsitaisapàsuyinakìuaie *and there she also pours water in.*

-sapat- *to track up*: ki omaχkâatsistaiks nitsítaumatàpapsapâtaiau *and then I begin to track up jack-rabbits.* — Cf. **-sapaat-**.

sapauauaχka- *to walk in the tracks*: ixtsâpauàuaχkau *he walks along in the tracks.*

sapaumaχka- *to run about outside*: nitâist*a*mitsapaumaχkaχpinan *then we* (excl.) *run there about outside.* In this verb sap- is to be analyzed as s- *out* (v. **sai-** *out*) and **ap-** *about.* — Cf. **sapo-** *to walk about outside.*

sapaupi- v. **s*a*paupi-**.

[551] **Sap*a*pistatsàke** (-àkeua) an. *Spear-woman*, a woman's name, obv. -àke(i).

sap*á*pistâtsis an. *spear*, pl. sapápistâtsiks.

sapi- *to look* v. **s*a*pi-**.

sapikaixpi-: mistsists âkitaisapikaixpiau *they will be handled on sticks.*

sapikakiatsi- *to make stirrups*: nitúyiaukàie ixtsápikakiatsìauaie *from the same it was they made stirrups.*

sapíkakiàtsis in. *stirrup*, pl. sapikakiàtsists.

sapikapiksi- *to step into* (of a horse): ki omâ ponokâmita itsitsapikàpiksiu omi apìs *and that horse stepped into the rope.*

sapíkin- *to button*: âisapikinamau *he buttons*; nitâisapikinixp *I button it*, âisapikinim *he buttons it*; nitâisapikinamoau *I button for him*, âisapikinamoyiu *he buttons for him.*

sapíkinamàtsis an. *button*, pl. sapikinamàtsiks.

sapíkitsoχsàtsis an. *finger-ring*, pl. sapikitsoχsàtsiks.

sapiksikai- *to step in a track*: nitâisapiksikài *I step in a track*, âisapiksikaiiu *he steps in a track.*

sapíkuman in. *helve* (of an axe), pl. sapíkumanists.

sapixt- (sapoχt-) *to put in*: nitâisapixtaki *I put in*, âisapixtakiu *he puts* *in*; nitåisapixtsau *I put him in*, åisapixtsiu *he puts him in*; nitåisapoχtoχp *I put it in*, åisapoχtom *he puts it in*; nitåisapoχtomoau *I put in for him*, åisapoχtomoyiu *he puts in for him*; åisapoχtomoau *he is given a pipe*; åkitsipstsàpixtomoyiuaie *then he would hand in for him* (*his smoke*). The stem **sapoχt-** is also used for *stuffing in*, e.g. nitåisapoχtoχp *I stuff it in*. 192

sapixtsi- *to lie down in*: nitsitsåpixts *I lie down in*, itsåpixtsiu *he lies down in*; ånnimaie istsåpixtsit *there you must lie down in* (that means: *in the hole you have dug*).

sapímman in. *hood*, pl. sapimmanists.

sapinit- *to kill inside*: nikåitaisapìnitau *I have killed him in there*.

sapis- *to put in*: itåisapisimaie *then she puts it in* (*the stove*).

sapistaniaipiksi- *to put in out of sight*: itsitaχtsiuaisapistaniaipíksimaie *he then put it in instead out of sight*.

sapistot- *to satisfy*: nitåisapistotoau *I satisfy him*, åisapistotoyiu *he satisfies him*: sapistótoaχk *if he was satisfied*. — *to arrange completely, to fix all right*: mátaisapistotsìmatsaie *she could not fix it* (viz. *the lodge that was smoking*) *all right*.

sapistut- v. **sapistot-**.

sapitsima- *to fill the pipe*: nitåisapitsim *I fill the pipe*, åisapitsimau *he fills the pipe*.

Ṣapó (Sapóa) aṇ. *Crow-Indian*, a man's name, obv. Sapói. — Cf. **Isapó**. [551]

šapo- *to walk about outside*: ki náχkanistaisamitsapoχpinan kepûsksksinitaksi *and we* (excl.) *walk there about outside about ten minutes*. — Cf. **sapaumaχka-**.

-sapo- *to follow*: -sapo *he follows*; einii oχsokúyi ånnixkaie åutsapò *he then followed the buffalo-trail*; stámoχkat(s)itsapòiau *they then followed* (*the road*). — Cf. **sap-** *in the tracks*, and **-sapaat-**, **-sapat-**.

sapokakinito- *to shoot in the back*: ånnàtsik okakini, támsapokakinitoyiuaie *where his back was, there he shot him then right in his back*.

sapokauan- *to put in one's bosom*: ixpitsapòkauàniuaie *then she put* (*the buffalo-stone*) *in her bosom*; nitsapòkauanatau *I put him in my bosom*, såpokauanatsiu *he puts him in his bosom*; itsåpokoanatsiuaie *then she put him in her bosom*.

sapokimi- *to be complete*: ixkanitautsapokìmiaiks *they* (an.) *all were there complete*.

sapokskasi- *to follow running*: nitåisapokskàsi *I follow running*, åisapokskàsiu *he follows running*; ixtåχkânaisapòkskàsiu *all* (*the people*) *followed that way running*; måtoχtsitaisapokskasìnai *then she* (4 p.) *would again run after* (*them*); itoχpókisapòkskasiuaie *then she ran after* (*him*).

sapoχkyaki- *to put the head in, to put on the head*: itsitsapoχkyàkiuaie *he then put his head in* (*into the elk-head*); måukatsitsapoχkyàkiua *why he put his head in* (*into the elk-head*); sàåmists itåisapoχkyàkiu *they* (sing.) *put war-bonnets on their heads*.

sapoχpi- v. **sapoχpi-**.

sapoχt- v. **sapixt-**.

satóχt, satóχtsi (-tsik, -tsim), satóχts *on the other side of the mountains*: satóχtai nitsitsinikok *the people on the other side of the mountains told me about it.*

Satóχts an. *Across-the-mountains*, a man's name (Blood Indian).

satop- v. isatop-.

satotoks- *to bite*: nitâisatotòkstsixp *I bite it*, âisatotokstsim *he bites it* (of a supposed strawberry).

sats- *to plane* v. sat- *to plane.*

satsikat- *to cut open the back*: ixtâisatsikataiau *with* (*them*) *their backs would be cut open.*

satsikinamaip*a*ska- *to have a scrape-leg-dance*: âχkitunnasatsikìnamai-p*a*skàup *let us* (incl.) *have a scrape-leg-dance.*

satsikinamaip*a*skàni in. *scrape-leg-dance.*

satsini- *to rub with a scraping tool*: nitâisatsiniaki *I rub*, âisatsiniakiu *he rubs*; nitâisatsìniau *I rub him*, âisatsiniu *he rubs him*; nitâisatsìnixp *I rub it*, âisatsìnim *he rubs it.*

satsópàtsis in. *gun-powder*, pl. satsópàtsists.

satst*á*ksin in. *stripe* (of colour), pl. satstáksists.

sau- *out* v. sai- *out.*

sau- *not* v. sai- *not.*

sauaiistot- *to transform*: nitsauáiistotoau *I transform him*, sâuaiistotoyiu *he transforms him*; nitsauáiistotsixp *I transform it*, sauáiistotsim *he transforms it.*

-sauainako- (-saiinako-, -sainako-) *to be invisible*: apinákuyi ákai-sauàinakoyimiu ponokâmita *in the morning the horses* (sing.) *were already invisible* (that means: *they were gone*); itámsoksàiinakoyìminai *then she* (4 p.) *was suddenly invisible* (that means: *she was gone*); âkatsauaina-koyìminai *then she* (4 p.) *was invisible too*; ákaisauainakoyimiau *they* (an.) *were already invisible*; manistápsainakoyipi *how she had become invisible* (that means: *how she was gone*); kokúnunists ákaisauainakuyi *our lodges have become invisible* (*have disappeared*).

sauainoχsi- *to transform oneself*: nitâisauainoχsi *I transform myself*, âisauainoχsiu *he transforms himself.*

sauaipot- *to put outside*: nitsauaipotoau *I put him outside*, sauâipotoyiu *he puts him outside*; nitsauaipotsixp *I put it outside*, sauâipotsim *he puts it outside.*

sauaitsixta- *to change the mind*: nitsauâitsixt (nitatsauâitsixt) *I change my mind*, sauâitsixtau (atsauâitsixtau) *he changes his mind.*

sauăt- (sauăts-) *not any more, no more* (lit. *not again*): âisau*a*tauàpsspiu *he had no eyes any more*; kitâut*a*msauatàksino *I nearly do not see you any more.* The principal domain of sauăt-, however, is the conjunctive (and subjunctive), in contradistinction to matăt-, which expresses the same idea in the indicative. — Cf. also stat-.

-sauat- *to take along*: otoχkéman âisauatsiu *he took his wife along with him*; noχkitâisauatsiauaiks *they then took them* (an.) *along.*

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192 **-sauătoχkemiuat-** *to leave without a wife*: ki áisauatoχkemiuàtsiuaie *and then he left him without a wife.*

sauătoχkuixkasi- v. matatoχkuixkasi-.

sauătsepuyi- *to be silent after having talked*: nitaisauatsépuyi *I am silent* (lit. *I do not talk any more*), aisauatsépuyiu *he is silent* (lit. *he does not talk any more*).

-sauătsinako- *to be seen no more*: aisauátsinakùs *when it is seen no more.*

sauătsksin- *to forget* (*not to know any more*): nitáisauatsksinoau *I forget him*, áisauatsksinoyiu *he forgets him*; nitáisauatsksinixp *I forget it*, âisauatsksinim *he forgets it.*

sauåχpístsàpsiu *he is meddlesome.*

sauåχt- *to put outside*: nitsauă̄χtoχp *I put it outside*, sauă̄χtom *he puts it outside.*

sauk- v. sok- *straight*, etc.

●[551] Sáukixtsoyi an. *Stretches-out*, a man's name.

saukokskasi- *to run straight on*: nitsâukokskàsi *I run straight on*, sâukokskàsiu *he runs straight on.*

sauknikítauotsimiu *he is slow* (*takes his time*) (of men and animals).

saukyáuakàsi (saukyâuakàsiua) an. *antelope*, obv. saukyáuakàsi, pl. saukyâuakàsiks (*prairie-trotter*).

saukyé in. *prairie.*

-sauχkoists in. pl. *sirloins*, osâuχkoists *his sirloins.*

-sáuχkoχkàiis (-sā̆χkoχkàiis) in. *sirloin-dried-meat*; omí osā̆χkoχkàiis *her sirloin-dried-meat.*

sauχkyaki- *to pull out one's head*: manistâksàuχkyàks *when he tried to pull his head out.*

sauχkyapiksi- *to throw up the head out of the water*: támanistsipitotsauχkyapiksiuaie *then he suddenly threw up his head out of the water right in front*; ánni ixpitótsauχkyàpiksiuaie *there close by he threw his head up out of the water with* (*him*).

sauχpatat- *to give somebody outside a taste* v. -åχpatat-.

sauχpists- *to be scattered about*: okóai otsâuχpistsisi *that everything in his lodge was scattered about*; itámisauksauχpistsixtsiu *then suddenly everything lay scattered about.*

sauχpistsapiksistaki- *to scatter things about*: âisâuχpistsapiksistakiuaχk *this* (*person*) *who is scattering things about.*

sauχt- (såχt-) *to make stick out*: kâkoχtsåχtòmaie otokâniaie *only his* (4 p.) *head he* (3 p.) *made stick out.*

saumaχka- *to run out*: nitsàumaχk *I run out*, sâumaχkau *he runs out*; nisoóyi osâumaχkànists *four times he ran out* (prop. *four were his runnings out*).

sáumaχkàni in. *running out*, pl. sâumaχkànists (v. sub saumaχka-).

sauóχt, sauóχtsi (-tsik, -tsim) *outside*: amói saă̄χtai (sauóχtai) *the people outside*; stsíkiks saă̄χtsim (sauóχtsim) âkitsipòtaiau *some of them were going to make a fire outside.* — Cf. sai- *out.*

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192 **sastaχkapi-** v. **saiistaχkapi-**.

sastsapatakaiayi- v. **saistsapatakaiayi-**.

● [551] **Sátapikstòkita** an. *Split-ears,* a man's name, obv. -tai(i).

-satoχtomoχsi- *to taste for oneself*: ansátoχtomòχsit *taste for yourself now*.

satsikanyot- (satsikanyot-) *to scratch*: nitsátsikanyòtaki *I scratch,* sátsikanyòtakiu *he scratches*; nitsátsikanyòtoau *I scratch him,* sátsikanyotoyiu *he scratches him*; nitsátsikanyòtsixp *I scratch it,* sátsikanyòtsim *he scratches it.*

satsikskyot- *to scratch the face*: itomátapsatsikskyòtåχsiu *he then began to scratch his* (*own*) *face.*

-satsiskoyin- *to split another person's mouth wider*: itáisatsiskoyìniuaiks *then he began to split their mouths wider*; nitáisatsìskoyinokinàn *he split our* (excl.) *mouths wider*; nímoχtaisatsiskoyinokinàn *that is why he split our* (excl.) *mouths wider.*

-satsiskuyin- v. **-satsiskoyin-**.

såχk- v. **sok-** *straight,* etc.

-sãχkoχkàiis v. **-sáuχkoχkàiis**.

såχkyapiksi- v. **sauχkyapiksi-**.

såχpaipi- *to jump out*: nitáisåχpaipi *I jump out,* áisåχpaipiu *he jumps out*; itsáuaisåχpaipiiskitsimaists (*so that the buffalo*) *could not jump out of them* (in.).

såχpatsk- *to knock out of*: mátatsåχpatskakìuats atsíksi *he could not any more knock out* (*of the ice*) *fresh pieces of tallow*; áitaisåχpatskiu otsíksists *he just knocked pieces of fresh tallow out of* (*the ice*); áitaisåχpatskìminai otsíksists *he* (4 p.) *would just knock fresh pieces of tallow out of* (*the ice*).

såχpauani- *to jump out*: nitáisåχpauàni *I jump out,* áisåχpauaniu *he jumps out*; nitsítsksinoàu, maksískùminai amói otáisåχpauanskoχtoàii *I then knew it was a spring they were jumping out of.*

såχpi- *to fall out*: sãχpiu, áisåχpiu *falls out.* — *to come off* (of a rope, or such like): ki omí stsiki áutamatàksåχpiu *and the other one was just about to come off*; ikaiistapsåχpiinai *and the other* (*rope*) (4 p.) *came off.*

såχt- v. **sauχt-**.

séa *one* v. **niséa**.

seka- *to kick, to fix the bed*: nitsitáiaksekaχpinan *then we* (excl.) *fix our beds*; nitáisekaki *I kick,* áisekakiu *he kicks*; nitáisekatau *I kick him,* áisekatsiu, sáiekatsiu *he kicks him,* Ninoχkyàioa ótàs saiékatsìuaie onámai *Bear-chief's horse kicked his gun*; nitáisekatoχp *I kick it,* áisekatòm *he kicks it*; nitáisekatoχp nitóksin *I fix my bed,* áisekatòm otóksin *he fixes his bed.*

sekakiapiksi- *to kick up*: nitáisekakiàpiks *I kick up,* áisekakiàpiksiu *he kicks up.*

sekakomatoχpatsko- *to try to fell by kicking* (an.): mátsekakomatoχpatskoyìuats *he could not fell* (*the tree*) *by kicking.*

sekaχka- *to make a bed*: ixtsitsekaχkàuaists *he then made a bed out of them* (in.).

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sékaχkanaiks an. pl. *bed-robes*; osékaχkanaiks omiksi pisátsiniks *those wonderful buffalo-hides were his bed-robes.* 192

sekaχkapiniapiks- *to wink*: nitáisekaχkapiniàpiks *I wink*, áisekaχkapiniàpiksiu *he winks*; nitáisekaχkapiniapiksatau *I wink at him*, áisekaχkapiniapiksatsiu *he winks at him.*

sekáni (sikáni) in. (*lying*) *bed*, pl. sekánists (sikánists); nisekáni (nisikáni) *my bed*. The plural sekánists is also used for *bedding.*

sékami (sékamiua) an. *crane*, obv. sékami(i), pl. sékamiks; otsitoakokòaiau sékami *then they were chased by cranes* (4 p.). The word sékami is also used for *scout.*

Sékamomaχkàni an. *Running-crane*, a man's name. [551]

seki- (seky-) *to cover* v. siki- *to cover.*

sekin- *to shelter* (*by covering*): nitáisekinau *I shelter him*, áisekiniu *he shelters him.*

sékokini in. *birch*, pl. sékokinists.

Sékokinisisaχtài in. *Birch creek.* [103]

sekon- v. sekun-.

sekot- (sikot-) *to pick out, to pick up, to gather up*: nitsèkotoau *I pick him up*, sékòtoyiu *he picks him up*; akitsikotoyiu iskunátàpsiu *he would pick out the strongest man*; nitsèkotsixp *I pick it up*, sékotsim *he picks it up*; otsitakauoχpi itáisekotsimaists *where there were many, there he gathered them* (in.) *up*; otáumatapsekotsisàuaists *when they began to gather them* (in.) *up.*

sekun- *continually*: sekunátàkaniu *he kept on saying*; sekunákoχkumsoyìau *they kept on squealing*; sekunátàkoχkumìnai (*his anus*) (4 p.) *kept on making noise*; sekunákstatsìauaie *they continually wanted to stop* (*the gambling-wheel*); otsékunaksekak *he* (4 p.) *went on kicking him*; áisekunastaua *he would continually think*; áisekunastatsìiauaie *they were continually expecting* (*the gambling-wheel*) (*to stop rolling*).

sepi- v. sipi-.

Sepíinimake (-akeua) an. *Catches-in-the-night-woman*, a woman's name, obv. -ake(i). [551]

Sépinamaχka an. *Takes-gun-at-night*, a man's name, obv. -namaχkai.

sepinit- *to kill in the night*: nitáisepinitau *I kill him in the night*, áisepinitsiu *he kills him in the night.*

Sepiómotstàke (-àkeua) an. *Night-massacre-woman*, a woman's name, obv. -àke(i) (Blood Indian). [551]

Sepisipistàχkumi (-kumiua) an. *Owl-yells-in-the-night*, a man's name, obv. -kumi(i) (Blood Indian).

Sépisisoiàke (-àkeua) an. *Cuts-in-the-night-woman*, a woman's name, obv. -àke(i).

Sépistàke (-àkeua) an. *Owl-woman*, a woman's name, obv. -àke(i).

sépisto (sépistoa) an. *owl*, obv. sépistoi, pl. sépistoiks. This word originated from *sepi-pisto (haplological dissimilation) (v. sepi- and pistó).

192 **Sépistòkòs** (-òkòsa) an. *Owl-child*, a man's name.

[551] **Sépistomaχkàni** an. *Running-owl*, a man's name.

Sepistúikimani an. *Owl-top-knot*, a man's name.

Sépistuisaχkùmapi (-piua) an. *Owl-boy*, a man's name, obv. -pi(i) (Blood Indian).

Sépyàinizki (-kiua) an. *Singing-in-the-night*, a man's name, obv. -ki(i) (Blood Indian).

Sepyăχkumi (-kumiua) an. *Yells-in-the-night*, a woman's name, obv. -kumi(i) (Blood Indian).

Sépyoto (-toa) an. *Comes-in-the-night*, a man's name, obv. -toi.

Sesákunski (-skiua) an. *Spotted-forehead*, a woman's name, obv. -ski(i) (Blood Indian).

sesénitau an. *file*, pl. sesénitaiks.

setsi- *to smoke* (*to let smoke go out*) : áisetsiu *it smokes*.

setsii (sitsii) in. *smoke* (*of fire*), *fog*, pl. setsists (sitsists).

se- *out* v. sai- *out*.

senn- v. saini-.

si- *just* v. *a*si-.

[551] **Siekaiáke** (-âkeua) an. *Mink-woman*, a woman's name, obv. -âke(i).

siékaii (siékaiiua) an. *mink*, obv. siékaii, pl. siékaiiks.

Siékaii (-aiiua) an. *Mink*, a man's name, obv. -aii.

sik- (siks-) *black*, siksinám (an.) *he is black*, siksinátsiu (in.) *it is black*. — Cf. sikap-.

sik- *to break*: sisikit *just break it*; nit*a*síkomoau *I break for him*, *a*síkomoyiu *he breaks for him*.

sik- *down*: áisikapìnimaists *he let* (*the snares*) *down*; ánnauk nistóa nitáisikaipiksìxpi akánists *I was the one that let down the snares*.

sik- *stopping*: sikátoiíksistsikùi *monday* (*holy-day-past*) ; ki áisíksòpu *then the wind stopped blowing*; áis*a*mo itsíksopu *after a long while the wind stopped*; máχksikoχpisai *that* (*the gambling-wheel*) *would stop rolling*. — Cf. -siko-.

sikúatsista (-taua) an. *bush-rabbit*, obv. -tai(i), pl. -taiks (*black-rabbit*).

sikaipiksi- *to let down* (used of snares) : nitáisikàipiksixp *I let it down*, áisikàipiksim *he lets it down*; nitákitaisikàipiksixp akánists *I shall let down the snares*; mátáχk*a*naisikàipiksìpiaists (*the snares*) *were all let down again*; ánnauk nistóa nitáisikaipiksìxpi akánists *I was the one that let down the snares*.

[551] **Sikáipiätsàke** (-àkeua) an. *Black-blanket-woman*, a woman's name, obv. -àke(i).

sikáipistsisokàsim an. *Roman Catholic priest* (*black-blanket-coat*).

sikáisâkuyi (sikáisâkuyiua) an. *dark-bay horse*, obv. sikáisâkuyi(i), obv. sikáisâkuyiks.

sikaχki- *to cover up*: itsikàχkiuaiks *then he covered them* (an.) *up*; áisìkaχkiotsìisaiks *when they had covered up each other*.

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-sikaχksinit- *to cut to pieces*: ánni nitáisikaχksinitsiau *in that way they cut (the willow-bark) to different pieces.* 192

síkanat- *to have for a bed*: nitsíkanatau *I have him for a bed*, síkanatsiu *he has him for a bed*; nitsíkanatoχp *I have it for a bed*, síkanatom *he has it for a bed.*

sikáni v. sekâni.

sikanist- *to blacken*: nitáisikanistsi *I blacken*, áisikanistsiu *he blackens*; nitáisikanistotoau *I blacken him*, áisikanistotoyiu *he blackens him*; nitáisikanistotsixp *I blacken it*, áisikanistotsim *he blackens it.*

sikanomaχka- *to trot* (of a horse): áisikànomaχkau *he trots.*

sikánoyisoyimanàli in. *broken boss-rib.*

sikap- *dirty*. sikâpsiu (an.) *he is dirty*, sikâpiu (in.) *it is dirty*; kitàksikàpistotok *he will make you dirty*; màipaχkòχsinisikàpokomipùminai *his* (that means: *your*) *lice* (4 p.) *have a very bad-death-dirty taste.* — Cf. sik- *black* and sikapâipistsi.

sikapáipistsi an. *black blanket*, pl. sikapáipistsiks.

sikapí (sikapiua) an. *grey horse*, obv. sikapi(i), pl. síkapiks.

sikapin- *to let down* (used of snares): nitáisikàpinixp *I let it down*, áisikàpinim *he lets it down*; ánnistsiaie áisíkapìnimaists *he let those (snares) down*; itáisikapinimaists *then he let them* (in.) *down*; átomatapsikàpinim akânists *he began again to let down the snares.*

sikapini- *to have black eyes*: sikápiniu *he has black eyes.*

sikapiskim (-skí'm), sikapiskima (-skí'ma) an. *grey mare*, obv. -skim(i), -skí'm(i), pl. -skimiks (-skí'miks).

sikapistot- *to make dirty*: kitàksikàpistotok *he will make you dirty.*

sikápsini in. *filth, dirt.*

sikápski (sikâpskiua) an. *black bald-faced horse*, obv. sikâpski(i), pl. sikápskiks.

síkat- *to have for a bed*: nitsikatau *I have him for a bed*, síkatsiu *he has him for a bed*; nitsikatoχp *I have it for a bed*, sikatom *he has it for a bed.*

sikátoiíksistsikài in. *monday* (*holy-day-past*).

Sikátsipamaikoàn an. *man belonging to the Black-patch-people*, pl. -koaíks.

Sikátsipamaiks an. pl. *Black-patch-people*, a Peigan band.

Sikátsipamàke (-àkeua) an. *woman belonging to the Black-patch-prople*, pl. -àkeks.

Síkâχkeka an. *Chew-black-bone*, a man's name. [551]

Sikí an. *Greasy*, a woman's name.

siki- (seki-) *to cover*: nitáisikiaki *I cover*, áisikiakiu, -síkiakiu *he covers*; nitáisíkiau *I cover him*, áisíkiu, -sikiu *he covers him*; nitáisíkixp *I cover it*, áisíkim, -sikim *he covers it*; ixtsikiuaie omi maiái *then he covered (the rock) up with his robe*; áuksèkyaiixk *he was just covered up*; stámoχtsekyaiau piksèksinaiks *then they were all covered with snakes.*

sikii in. *char-coal, black paint.*

síkixtsisó (síkixtsisóa) an. *moose*, obv. síkixtsisói, pl. sikixtsisóiks.

192 **sikixtsisúistamik** (-stamika) an. *moose-buck*, obv. -stamik(i), pl. -stamikiks.

sikim- *to be stingy*: sikimsiu *he is stingy*; nitsikimetaki *I am stingy with something*, sikimetakiu *he is stingy with something*; nitsikimimàu (nitsikimmimau) *I am stingy with him*, sikimimiu (sikimmimiu) *he is stingy with him*; nitsikimetsixp *I am stingy with it*, sikimetsim *he is stingy with it*.

síkimi (síkimiua) an. *black horse, black cow*, obv. síkimi(i), pl. síkimiks.

● [551] **Síkimiàχkitopi** (-opiua) an. *Black-horse-rider*, a man's name, obv. -opi(i).

sikimikoăn an. *black colt*, pl. sikimikoaiks.

Síkimitapì (-tapìua) an. *Black Horse people* (*Ute* ?).

Síkimitapiàke (-àkeua) an. *Black Horse Indian woman*, pl. Síkimitapiàkeks.

Síkimitapìkoăn an. *Black Horse Indian*, pl. Síkimitapìkoaiks.

sikímoietapìau *they are stingy people*.

[551] **Síkitsòake** (-akeua) an. *Black-good-looking-woman*, a woman's name, obv. -ake(i).

sikχk- (sikχks-) *separately*: nitoχkumátaksinàniks nitsitómatapisikχkskoamàniau *we then began to cut out the strays* (lit. *to drive separately*) *from the cattle that we drove*; áisikχksauyiau *they ate by themselves*.

sikχksko- *to drive separately*: nitoχkumátaksinàniks nitsitómatapisíkχkskoanàniau *we then began to cut out the strays* (lit. *to drive separately*) *from the cattle that we drove*.

-siko- *to stop*: áisìkò *he stopped* (*running*). — Cf. sik- *stopping*.

síkoásii (síkoásiiua) an. *dark-buckskin horse, mouse-coloured horse*, obv. síkoásii, pl. síkoásiiks.

sikókuyixkiniu *he has black hair*.

sikókuyixkinsini in. *black hair*.

sikóχk an. *black pail*, pl. sikóχkiks.

Síkoχkitsimàikoăn an. *man belonging to the Black-door-people*, pl. -koaiks.

Síkoχkitsimàiks an. pl. *Black-door-people*, a branch of the Black-patch-people (v. Sikátsìpamaiks).

Síkoχkitsimàke an. *woman belonging to the Black-door-people*, pl. -akeks.

síkoχkòs an. *frying-pan*, pl. síkoχkòsiks.

sikóχkotoki in. *coal*, pl. sikóχkotokists (lit. *black stone*).

[551] **Sikóχkotoki** an. Coal (*Black-stone*), a man's name (Blood Indian).

síkoχkyàio (-kyàioa) an. *black bear*, obv. -kyàioi, pl. -kyàioiks.

sikoχpi- *to stop rushing*: máχksikoχpisi *that* (*the gambling-wheel*) *would stop rolling*.

-sikoχpi in amói kokotúyi stámsikoχpi (to be read: stámsikoχpiu ?) *then the ice broke down*.

sikoχsi- (saiikoχsi-) *to melt*: nitsikoχsixp *I melt it*, saiikoχsim *he melts it*.

síkoχtàii in. (?) *black liquid*.

sikómaχksini in. *prune*, pl. sikómaχksinists (*black-big-berry*).

sikómita (sikómitaua) an. *black dog*, obv. síkómitai(i), pl. síkómitaiks.

sikopi- *to take rest*: nitsikopi *I take rest*, sikópiu *he takes rest*; kâχkitsikòpixpuàu *that you* (pl.) *may take rest*. 192

sikot- v. sekot-.

sikótaχkuiimi (sikótaχkuiimiua) an. *dark-buckskin horse*, obv. sikótaχkuiimi(i), pl. sikótaχkuiimiks.

Síkotamisò (-sòa) an. *Black-came-up*, a man's name, obv. Síkotamisòi. [551]

sikotátuyi (sikotátuyiua) an. *black-fox*, obv. sikotátuyi(i), pl. sikotátuyiks.

sikótsimi (sikótsimiua) an. *dark sorrel horse*, obv. sikótsimi(i), pl. sikótsimiks.

siks- *to bite*: nitáisikstaki, nitsikstaki *I bite*, áisikstakiu, sikstakiu *he bites*; nitáisiksipau, nitsiksipau *I bite him*, áisiksipiu, siksipiu *he bites him*; nitáisikstsixp, nitsikstsixp *I bite it*, áisikstsim, sikstsim *he bites it*; nitáisikstomoau *I bite for him*, áisikstomoyiu *he bites for him*.

siksápiàke (-àkeua) an. *Negro woman*, pl. siksápiàkeks.

siksápikoăn an. *Negro*, pl. siksápikoaiks (lit. *black white-man*).

Síksápikoăn (-koăna) an. *Negro* (*Black-white-man*), a man's name, obv. -koăn(*i*) (Blood Indian). [551]

síksapistsimàtsis an. *black gun-spring*, pl. síksapistsimàtsiks.

síksekokìni in. *black birch*, pl. síksekokìnists.

Síksika (Síksikaua) an. *Blackfoot tribe*, obv. Siksikai(i).

Síksikáikoăn an. *Blackfoot Indian*, pl. Síksikáikoaiks.

Siksikáitaχtai in. *Blackfoot creek* (prop. *Blackfoot river*).

Síksikáitasikaipiòpi in. *Blackfoot station*.

Síksikáke (Síksikákeua) an. *Blackfoot Indian woman*, pl. Síksikákeks.

Síksikekaiàke (-àkeua) an. *Black-spot-back-woman*, a woman's name, obv. -àke(i). [551]

síksikekaii (siksikekaiiua) an. *horse with a black-striped back*, obv. síksikekaii(i), pl. siksikekaiiks.

Síksiksàtsi (-àtsiua) an. *one of the Braves that was owner of a willow-switch*. — Cf. Mâtsiks.

síksiksi in. *willow*, pl. siksiksists.

síksiksko (-kui, -kuyi) in. *group of willows*, pl. siksikskuists.

siksikuyi- *to subside* (of water): áisiksikuyiu *it subsides*.

siksina- *to be black*: siksinám (an.) *he is black*, siksinátsiu (in.) *it is black*. — Cf. sik-.

-siksinàni in. *oily leg-bone*; osíksinàni *his oily leg-bone*.

siksíni (-iniua) an. *black buffalo*, obv. -ini(i), pl. -iniks; siksinikokàu *the lodge has a black buffalo painted on it*.

siksínikokàup in. *black-buffalo-lodge*.

siksinokùyi in. (?) *juniper*.

Síksipa an. *Bites*, a man's name, obv. -pai(i). [551]

siksisksikoăχkumi- *to rest for a while and cry*: itásiksisksikoăχkumiu *then he rested for a while and cried*.

siksisókaiis in. *black trunk*, pl. siksisókaiists.

192 **Siksístseksina** an. *Black-snake*, a woman's name.

[551] **sikski-** *to have a black face, to black one's own face*: ixtsitásikskiuaie *(the war-party) blacked their faces with (it)*; aist*a*mótosikskiu *he then blacked his face all over.*

síkskim an. *black rock*, pl. síkskimiks.

[551] **Síkskínau** (-naua) an. *Black-face-man*, a man's name, obv. -nai(i).

síksksìnau (-ksìnaua) an. *black bug*, obv. -ksìnai(i), pl. -ksìnaiks.

síkskui in. *black bead.*

[551] **Sikskyáke** (-ákeua) an. *Black-face-woman*, a woman's name, obv. -áke(i).

-síksopu-: áisiksopù *an oily wind (the chinook) blows*; nimists ixtáisiksopù *the oily wind (the chinook) comes from the west.*

-siksopumsta- *to make the oily wind (the chinook)*: Nápiua áisiksopùmstau *the Old Man makes the oily wind (the chinook).*

[551] Síkss*a*pi (-s*a*piua) an. *Looks-black*, a man's name, obv. -s*a*pi(i) (Blood Indian).

síkstakiats- *to make one bite, to allow one to bite*: nitáisíkstakiatsau *I make him (allow him to) bite.*

síkstsin- *to bite*: itsíkstsinipiu únists *he then bit his elder sister*; itsíkstsinixtsimaie *then he bit it*; stsíkstsinixtsit *then bite it.*

- [551] **Sikúnski** (-skiua) an. *Black-forehead*, a man's name, obv. -ski(i) (Blood Indian).

síxkan in. (?) *pit-hole.*

sim- *to drink*: nitáisimi *I drink*, áisimiu *he drinks*; nitáisimatoχp *I drink it*, áisimatòm *he drinks it*; nitáisimatomoau *I drink for him*, áisimatomoyiu *he drinks for him*; itáutsimaiks omistsi otáisimatòχpists *then they take (the wine and water) that he drinks.*

sim- *to smell*: nitáisimi *I smell*, áisimiu *he smells*; nitáisimatau *I smell him*, áisimatsiu *he smells him*; nitáisimatoχp *I smell it*, áisimatòm *he smells it.*

sim- *to prick, to stab*: nitáisimaki *I prick, I stab*, áisimakiu *he pricks, he stabs*; nitáisimau, nitsimau *I prick him, I stab him*, áisimiu, simiu *he pricks him, he stabs him*; nitsimàkatoχp *I prick it*, simákatom *he pricks it*; nitáisimoχsi, nitsimoχsi *I stab myself*, áisimoχsiu *he stabs himself.*

sim- *to forbid*: nitsìmau, nitáisimau *I forbid him*, simiu, áisimiu *he forbids him.*

simatam- *to carry on one's back* (an.): nitáisimàtamau *I carry him on my back*, áisimàtamiu *he carries him on his back.*

simepi- v. simipi-.

[551] **Simépitsāχtsani** (-tsaniua) an. *Drinker-Charlie*, obv. -tsani(i).

simépitsi (simépitsiua) an. *drinker, drunkard*, obv. simépitsi(i), pl. simépitsiks.

simi- *secretly, on the sly*: otsisimyànik *he was secretly told by him* (4 p.); omi únni sotámisimioχkotsiu omi imitáii *he just gave that dog secretly to his father*; itsíksiminixkatau *he was secretly called*; t*a*mitaiisimiksi-

51: Uhlenbeck & Van Gulik L-4,5 (1910-1911) 1934
NF6 Blackfoot NF6
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Montana

192 **sisapok-** v. **sisapok-**.

sisiksin- *to smash*: nitsisiksinixp *I smash it*, sisiksinim *he smashes it*.

sisksi- (sasksi-) *to grow* v. **ikaistapaisisksiu**, **itsásksiau**. — Cf. **âisaskiu**.

-sists- *to wash* v. **isists-**.

[551] **sistsapatakaiayi-** v. **saistsapatakaiayi-**.

Sistsáuana an. *Bird-rattle*, a man's name, obv. -nai(i).

sistsi (sistsiua) an. *bird* (especially: *small bird*), obv. sistsi(i), pl. sistsíks.

Sistsíks an. pl. *Birds*, designation of the male Peigan children, going together according to their being of the same age, before they entered any society.

sistsikaats- *to tire*: nitsistsikâatsau *I tire him*, sistsikâatsiu *he tires him*; nitsistsikâatsoχsi *I tire myself*, sistsikâatsoχsiu *he tires himself*.

sistsiko- *to be tired*: nitáisistsiko, nitsistsiko *I am tired*, âisistsiko *he is tired*.

-sistsin- *toe*: nitápasistsiniàpiks *I move my toes*.

sistsiuàsi- *to turn into a small bird*: sistsiuàsiu *turns into a small bird*.

-sistso- *to rattle* (of a rattle-snake): sotámoχpistàpsistsoyinai *then he* (4 p.) *immediately rattled*.

sitok- (sitoks-) *in the middle, in the centre, among, between*: *in the middle of the camp, all over the camp, among the lodges*: itsitokaixtsiiaiks *they* (an.) *were lying inside* (prop. *in the middle of*) (*the rock*); ixpsitoksistsinàpiksop *it was* (*thrown*) *between buffalo-hoofs*; stámikiks otótuitsitòkepùyis moyists *that there were bulls standing all over the camp*; kâkitsitokapoχtasiuanàakaie *he then was just led round about through the crowd by him* (4 p.); itáisitokòmaχkau *then* (*the returning war-party*) *ran through the camp*; ksiskaniáutuni itsitsitokopiin omi apikétoki *in the morning the white prairie-chicken* (4 p.) *sat in the centre of the camp*. — Cf. **sitoko-**, **sitokóχtsi**.

sitokaixtsi- *to lie in the middle*: itsinóyiu omiksi stámikiks itsitokaixtsiiaiks omim óχkotokim *then he saw, those bulls were lying inside* (prop. *in the middle of*) *the rock*.

-sitoki- *to fail*: mâtakitsitokiu, kitâkaipàuoko *it will never fail, you will be shot*; mâtsitsitokiu *he never failed*. — Cf. **inâuksitaisitàuksiu**.

sitokin- (sitokinn-) *to hold between*: itsitsitokinnimàie otsitaupixpiàu *he then held it between* (*them*), *where they were sitting*.

sitoko- *to go in the middle, to go among*: ixtsitokòyi amòistsi moyists (*his companions*) *went along among these lodges*; itsitokoiau moyists *then they went among the lodges*. — Cf. **sitok-**.

sitokóχtsi (-tsik, -tsim) *in the middle*. — Cf. **sitok-**.

sitokomaχka- *to run through the camp*: nitâisitokomaχk *I run through the camp*, âisitokòmaχkau *he runs through the camp*.

sitokopi- *to sit in the middle*: itsitsitokopiin *then he* (4 p.) *sat in the middle* (*of the camp*).

-sitoks- *to be done out of*: otsitsitokssi *that he was done out of* (*his*

skoto- *to go back, to come back*: nitàiskoto *I go back*, àiskotò *he goes back*. In some cases -sk- and -oto- are separated by -it-: tàkskitoto *I shall come back here*; otákài itskitóto *he then went back to his partner*. 192

skoton- *to go back and know*: mákaskotònos *that he might go back and know* (*who they were*).

skotot- *to go back and take*: nitàkskotòtoau naiáiua *I shall go back and take my robe* (an.).

skotsi- *to swim back*: mátskotsimiau *they swam back again*.

skotskim- *to drive back*: nitátskotskimanan *we* (excl.) *drove* (*the horses*) *back again*.

sks- v. sk- *back*.

-sksapini- *dusty eyes*: àitsksàpiniau *their eyes were dusty*; otsitasksapiniokàiks *they* (4 p.) *then threw dust in his eyes*.

-sksapo- *to follow back*: stámoχtsksapòyinai *then he* (4 p.) *followed* (*it*) *back along*: noχkátoχsitsksapòyinai *he* (4 p.) *followed also back the same tracks past*. A

sksapokeka- *to move camp back in the tracks*: ómàpists matsitsksapokekaχs *let them come back and camp again in their old camp-grounds*; itàχkánaiisksapokekau (the text has itaχkán-) ómàpists *then they all came back and camped in their old camp-grounds*.

sksapi- *to look back*: nitsksàpi, nitàisksàpi *I look back*, -sksapiu, àisksàpiu *he looks back*.

sksapoχpi- *to fall back in*: matsksápoχpiik *fall* (pl.) *back in again*; sotámatsksapoχpii oápsspiks *then his eyes fell back in again*.

-sksin- *to know* v. -isksin- *to know*.

sksinapistotsi- *to move camp back down the river* v. sub -inapistotsi-.

sksiniso- (sksinisau-) *to go back down, to come back down*: itsksinisò *then she went back down*; ánisksinisaut *now come back down*.

sksipoχt- *to put back in its place*: àistamatsksipoχtòmiauaists *then they put them* (in.) *back again*.

sksistotsi- *to move camp back*: nimátsitsksistotspinan *we* (excl.) *then moved camp back again*; àχkitsksistotsòs *that we* (incl.) *should move back*; annòma Pekániua àχkitsksistotsiua *that these Peigans can move back*.

-sksotaani- v. sub ksi- *earth* and sokap-.

skun- *to shoot*: nitskunaki *I shoot*, skúnakiu *he shoots*; nitskunakatau *I shoot him*, skúnakatsiu *he shoots him*; nitskunakatsixp *I shoot it*, skúnakatsim *he shoots it*.

skunatap- v. iskunatap-.

so- *covering* v. aso-.

so- *in the water* v. sui-.

-soapitan- in. *fringes*; kisoapitanoaists kikáskitstoχpi *you* (pl.) *have left your fringes behind*.

soats- (soatsi-) *tail-feather, eagle-tail-feather*: Sóàtsixpòtamisò *Came-up-over-the-hill-with-the-eagle-tail-feathers* (a man's name); Sóàtsiañstsi [551]

A [Erratum: The form noχkátoχsitsksapòyinai does not belong here. It contains oχs- behind (back), itsk- past, and -sapo- to follow. Cf. corrigenda sheet, Cat. 128, p. 380 -- Analyst]

192 *Carries-tail-feathers-on-his-back* (a man's name): kanā*χ*soatsisanokoiaists

[551] (*his arrows*) *were all ornamented with eagle-tail-feathers.* — Cf. sóàtsis.

Sóatsiaiïstsi (-tsiua) an. *Carries-tail-feathers-on-his-back*, a man's name, obv. -tsi(i) (Blood Indian).

Sóàtsixpòtamisò (*-sòa*) an. *Came-up-over-the-hill-with-the-eagle-tail-feathers*, a man's name, obv. -sòi.

sóàtsis in. *tail-feather, eagle-tail-feather*, pl. sóàtsists. — Cf. soats-.

[551] **Sóàtsis** an. *Tail-feathers*, a man's name.

-soatsisan-: ó*χ*psists kanā*χ*soatsisanokoiaists *his arrows were all ornamented with eagle-tail-feathers.*

soi- v. sui-.

-soiátsima- v. osoiátsimàii.

soiauani- v. suiauani-.

soiáutoka (suiáutoka) *put the stone-pot in the fire.*

soiå*χ*s- *to yell*: nitsitsoiå*χ*si *I then yelled*, itsitsòiå*χ*siu *he then yelled*; nitsitsoiå*χ*satau *I then yelled at him*, itsitsoiå*χ*satsiu *he then yelled at him*; nitsitsoiå*χ*sato*χ*p *I then yelled at it*, itsitsoiå*χ*satom *he then yelled at it.*

-soixta- v. -suixta-.

-sóisàtsis v. asóisàtsis.

soisksísi (soisksisiua) an. *fly*, obv. soisksísi(i), pl. soisksisiks.

Soisksísiks an. pl. *Flies*, the second age-society of the Peigans.

soistsikoniå*χ*si- (suistsikoniå*χ*si-) *to knock the snow off oneself*: åisuistsikoniä*χ*siu *he is knocking the snow off himself.*

soistsin- *to brush*: nitåisoistsìnaki *I brush*, åisoistsìnakiu *he brushes*; nitåisoistsìnau *I brush him*, åisoistsìniu *he brushes him*; nitåisoistsìnixp *I brush it*, åisoistsìnim *he brushes it*; nitåisoistsìnomoau *I brush it for him*, åisoistsìnomoyiu *he brushes it for him*; nitåisoistsìno*χ*si *I brush myself*, åisoistsìno*χ*siu *he brushes himself.*

soistsínakiatsis in. *brush*, pl. soistsinakiatsists.

soistsipiki- v. suistsipiki-.

sok- *heavy* v. isok-.

sok- (soks-), sauk- (sauks-), so*χ*k- (so*χ*ks-) *straight, suddenly, aloud.* — *straight*: nisótamsaukamito *I then went straight on up the river*; itsåukokskåsiu *then she ran straight on.* — *suddenly*: omå sóksinim oma*χ*kåuyis *he suddenly saw a big lodge*; eini itámsokitspiåupiiau *then they suddenly sat among the buffalo*; åistamsokitotåupiu omåm sinopau *then there will suddenly be a kit-fox* (*in the trap*); kisótamsòkitsino *I then suddenly saw you*; itámsoksinisiin omi kétoki *then the prairie-chicken suddenly fell.* — *aloud*: itámsokaisaitamiu *it was then breathing aloud*; itsó*χ*kåuasainiu *he then wept aloud*; kimåumaiso*χ*kanisks *why do you say* (*that*) *aloud.* — What is the value of sok- in åisokaniu *he would say* and other forms of the same verb? Tatsey neglected it in his interpretation of the texts. Does it mean *suddenly* or *aloud* (cf. kimåumaiso*χ*kanisks)? At all events, its original meaning must have been weakened in such cases.

sokaipi- (sokaipii-) *to stop walking*: nitåisokaipii *I stop walking*, åiso-

192 matakâuo mâtsokomaχkòyiuaiks *and they gave them also many things as presents*; óksòkoaiks ótoχkansokomaχkokaiks *all his relations gave presents for him* (*to the dancing women*); piapìi kâkakâuo ótsokomaχkòaχpiaiks *there were many things they were given by him* (4 p.) *as presents.*

sokomisáakatsis in. *ladder*, pl. sokomisáakatsists.

sokopisátsis an. *chain*, pl. sokopisátsiks.

sokota- *to spit*: nitâisokot *I spit*, âisokotau *he spits*; nitâisokotatau *I spit at him*, âisokotatsiu *he spits at him*; nitâisokotatoχp *I spit at it*, âisokotatom *he spits at it*; nitâisokotatomoau *I spit for him*, áisokotatomoyiu *he spits for him.*

sokótani in. *spittle*, pl. sokótanists.

soksina- *to be pretty, to be nice in appearance*: soksinám an. *he is pretty*, soksinátsiu in. *it is pretty.*

-soksis in. (?) *awl-case*; osóksisi *his awl-case.*

soksisi- *to hang*: stámitsòksisìnai *then he* (4 p.) *hung there*; itsikitsisoksisìaiks *then they* (an.) *hung there aloft.*

soksistaki- *to hang up*: ómim akimóχts osâki istsoksistakit *hang up a piece of back-fat over there at the upper end of the lodge.*

soksistsíko (-kui, -kuyi), asoksistsikò (-kui, -kuyi) in. *cloud*, pl. soksistsikuists, asoksistsikuists.

soksksi- *to paint the face*: nitâisoksksi, nitsòksksi *I paint my face*, âisòksksiu, sóksksiu *he paints his* (*own*) *face*; nitâisoksksinau *I paint his face*, áisoksksiniu *he paints his* (*another person's*) *face*; itomátapsoksksimàiau *then they began to paint the faces of their horses*; âiksistsoksksimàsau *when they had done painting the faces of their horses.* — *to paint the face and the body*: asáni ostúmoauaists itåχkánausoksksìau *then they painted their bodies all over with the paint.*

soχk- v. sok *straight*, etc.

sóχkauanà an. *loud rattle.*

-soχki- *to clean*: annóχk ninámaua nitâksoχkyau *now I shall clean my gun*; nitâiksistsoχkyau *I had done cleaning* (*my gun*).

soχkitsi in. *big belly.*

soχkitsi- *to have a big belly*: nitáisoχkitsi *I have a big belly*, âisoχkitsiu *he has a big belly.*

● [551] **Soχkitsoχtsàni** (-tsàniua) an. *Big-belly-Charlie*, a certain man's nickname, obv. -tsàni(i).

soχksepuyi- *to speak aloud, to speak plain*: âisoχksépuyiu *he speaks plain.*

[103] **Soχksikáiixkimikò** (-kùi, -kûyi) in. *Wide-gap*, a local name.

soχksisimistàu (soχksisimistàua) an. *medlark*, obv. soχksisimistai(i), pl. soχksisimistàiks. We have some doubts about the correct form of the first syllable of the word.

soχkúyinama an. *cannon*, pl. soχkúyinamaiks.

-soχto- *to give one something to put his food on*: nitâisoχtoau *I give him* (*something*) *to put his food on*, âisoχtoyiu *he gives him* (*something*) *to put his food on.*

192 *he had him for a child*; stámitskitau *then he was left*; àistamàmotapìpiaii itapótsopiks *then the horses that had meat on them would be taken all over* (*the camp*); nisòtamskòtaχkaii *then I turned back home*; nisótamst, aχkspumàuos *I think just now that we should go on high*; kimàuksotamauanisks *why do you say that just now*; tàkstamiksistapanistapo *now I shall go to an unknown place*; sotámistapòt *now go away*; sotámauyit *just eat*; annóχk annó sotámitaupit *just stay now here*; ókì sotámipìt *now, come right in*; ksistàpists sotámikakòtsit *now take just the choicest parts*. — Cf. autam-, itam-, skatam-, tam-.

sótamistàu (sótamistàua) an. *bird of about the same size as a blackbird with a white strip on its tail*, obv. sótamistài(i), pl. sótamistàiks.

[551] **Sótoake** (-akeua) an. *Knife-case-woman*, a woman's name, obv. -ake(i).

sótoăn v. asótoăn.

sotsika- *to slide*: nitàisotsik *I slide*, àisotsikàu *he slides*.

sótsikatsis an. or in. (?) *toboggan*.

soyauani- v. suiauani-.

-sóyepixtsàiks an. pl. *war-companions*; nisóyepixtsàiks *my war-companions*, osóyepixtsàiks *his war-companions*.

sóyépixtsi (sóyépixtsiua) an. *leader of a war-party*, obv. sóyépixtsi(i).

soyi- *in the water*, etc. v. sui-.

-soyi- *to burn*: stámoχkanaisoyìnai *then he* (4 p.) *was all burned*.

soyiaχki- v. suiaχki-.

soyiniu v. suiiniu.

soyisksi v. suyisksi.

sp- *up*: óma osàka spsinipis *lick up to that piece of back-fat*; matsitspàχkumiu *then he shot up again*; itàukispskùnakatain *then they all shot up at* (*the prairie-chicken*); itspàχkiua *then he pushed her up*: itspsàpiu *then he looked up*; manistspsàps *when he looked up*; itspániu (itspàniu) *then he said upwards*; támitspìniuaie *then he lifted him up*. — Cf. spi- *high*, spóχt.

spàiistakako (-kui) in. *high cliff*, pl. spàiistakskuists.

spaixtsi- (ispaixtsi-) *to be* (*to get*) *on high*: itspàixtsiu *then he was getting on high*; oápsspiks àitsistapispaixtsiiaiks *his eyes would be away on high*. — Cf. spixtsi- *to be on high*.

spakíksaχko (-ksaχkui) in. *high cliff*, pl. spakíksaχkuists.

spakíksi in. *high cliff*, pl. spakiksists.

spaχk- *to push up*: tókskam itspàχkiua *then he pushed up one* (*of those girls*).

spaχkumi- *to shoot up*: nitspàχkumi *I shoot up*, spàχkumiu *he shoots up*.

spani- *to say upwards*: nitspáni *I say upwards*, spàniu *he says upwards*.

spapiksi- *to throw up*: nitàispàpiksistau *I throw him up*, àispàpiksistsiu *he throws him up*; nitàispàpiksixp *I throw it up*, àispàpiksim *he throws it up*.

Spayékoăn an. *Spaniard*, pl. Spayékoaiks.

-spayepuyi- *to speak Spanish*: nitàispayèpuyi *I speak Spanish*, àispayèpuyiu *he speaks Spanish*.

192 kitânist, kâχkstàtakàatskàni *I told you, that you should never have a partner any more.*

-staiisko- v. -istaiisko-.

stáksi in nitáikamospinan stáksi *we* (excl.) *steal pegs* (a game).

-stakska- *to hurt*: nostúmi sotámotastakskau *my body hurts all over.*

staχt- (istaχt-), staχtsi- (istaχtsi-) *under the surface, under the water*: istâχtsikokûto *it (the creek) was frozen under the surface*; âχkê itustâχtaupiu *he stays under the water*; itsitstáχtapautsim *he is swimming there about under the water.* — Cf. st-, stâχtsi.

staχtapautsi- *to swim under the water*: itsitstáχtapautsim *he swims under the water.*

[551] **Stâχtapautsimmi** an. *Swims-under-the-water*, a man's name.

staχtaupi- *to stay under the water*: nitáistàχtaupi *I stay under the water*, áistàχtaupiu *he stays under the water.*

stâχtopaipisokàsimi in. *under-skirt*, pl. -sokàsists.

stâχtsi (istâχtsi) (-tsik, -tsim) *under the surface, under the water*; istâχtsim âχkê *under the water.* — Cf. staχt-.

[551] **Stâχtsiksiskstaki** (-kiua) an. *Beaver-under-the-water*, a woman's name, obv. -ki(i).

-stâχtsimàtsis v. istaχtsimàtsis.

-staχtsis in. *scraper*: oχkini ótstaχtsists *bones were their scrapers*. The independent form of the word must be istâχtsis.

[551] **Stâχtsistàmik** (-stàmika) an. *Under-bull* (prop. *bull-under-the-water*), a man's name, obv. -stàmik(i).

Stáokìni an. *Ghost-breast*, a man's name (Blood Indian).

stapótskina v. âpotskina and st- *winter.*

stat- (stats-) *not any more, no more*, only used in very special cases, whose discussion belongs to grammar: nitânistau, mâχkstàtakàatskàni *I told him, that he should never get a partner any more*; kitânist, kâχkstàtakàatskàni *I told you, that you should never have a partner any more.* — Cf. matăt-, sauăt-.

-stat- *to stop* (an.): sekunákstatsìauaie *they continually wanted to stop (the gambling-wheel).*

stâtòsi (stâtò'si), stâtòsiua (stâtò'siua) an. *November* (*winter-moon*).

stau- v. stai-.

stauap- *fortunate*: otstauáps *that he was fortunate.*

stâukàtsis in. *lodge-pin*, pl. stâukàtsists.

staukatska- *to get lodge-pins*: âpaistaukàtskàt *go about to get lodge-pins* (imperative).

stâukatskàni in. *getting lodge-pins*: áikaisaièsoχkìm ótakèsina ótstaukatskànists *the women had a big supply of lodge-pins.*

staut- *to stick* (*to fix pointed things by insertion*): nitáistautoau *I stick him*, áistautoyiu *he sticks him*; nitáistautsixp *I stick it*, áistautsim *he sticks it.*

stautapi- *to be blamed*: ki ánniaie stautápixp *and that is the one who is to be blamed.* 192

stam- v. sotam-.

stámaksitsiuaie *then she wrapped him up*; máksitaχsauaie *that they wrap her, up.*

stámatsis (istámatsis) in. *picket, stake*, pl. stámatsists (istámatsists).

stámik (stámika) an. *bull* (also used for *steer*), *buffalo-bull, buck*, obv. stámik(i), pl. stámikiks. Used of any kind of ruminants.

Stámikiks an. pl. *Bulls*, an ancient age-society of the Peigans.

Stamiksátosi (-siua) an. *Medicine-bull*, a man's name, obv. -si(i). [551]

Stamiksáuotàni an. *Bull-shield*, a man's name (Blood Indian).

stámiksekoăn an. *buffalo-bull-calf*, pl. stámiksekoaiks.

Stámiksina an. *Bull-chief*, a man's name, obv. -inai(i).

stámiksinau (-inaua) an. *chief-bull*, obv. -inai(i), pl. -inaiks.

Stámiksisaχkùmapi (-piua) an. *Bull-boy*, a man's name, obv. -pi(i). [551]

Stámiksisiksinàm an. *Black-bull*, a man's name.

Stámiksistseka an. *Lame-bull*, a man's name, obv. -kai.

Stámiksitsikin an. *Bull-shoe*, a man's name.

Stámiksitsikinyăχtso (-tsoa) an. *Bull-shoe-Joe*, a certain man's nickname, obv. -tsoi.

stámiksòsàki an. *bull-back-fat*, pl. stámiksòsàkiks.

Stámiksunista an. *Bull-calf*, a man's name, obv. -tai. [551]

stámisautsistapimiu oχkói *then he could not find out his son* (*among the others*).

stámitsitskoχkitapitsixp v. itsk- *on the prairie.*

stámoχkanauànitaχpiiaists *then they* (in.) *were all scattered about.* — Cf. anit-, anito-.

stámoχtoyitsopa omima moyisima *then the lodge was quite crowded with them.*

stámotoχksìstakiuaie *she then saved a piece of* (*the rabbit*).

sto- (stui-, stuyi-) *to be cold*: stósiu (?), stósim (an.) *he is cold*; stuyiu (in.) *it is cold* (of the weather, of some place, or thing), *it is winter*; stókimiu *it is cold* (of liquids). — itstósopu *there was a cold wind.* — Cf. stui-, stûyi, stuyiu.

-sto- *body*: kåksistomiu (åikaksistòmiu) *he was just naked* (*he just had a body*); okåksistomoaii *they were only bodies*; kimåtakoχtaistòkitòko *you will not be shot through the body with* (*it*); måtakaistokitoàu (matåistokitoàuats) *he would not be shot through the body*; ikamistokitòaχk *if he was shot through the body.* — Cf. mostûmi and inistum.

-sto- *to beckon* v. apsto-.

-stoki *ear*: ómaχkstòki *mule* (*big-ears*); kákanotstòki *owl* (*who has large holes in his ears*); Kåistoki Crop-ear (a man's name); kåχkstokitsiu *he cuts off his* (*another person's*) *ear*; nitstatsikistòkioko *I am hit between the ears*; nitåkauanaukûpistokioχs *I shall keep one ear* (prop. *half of my*

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pisátapi ki istûnnatapi *in that way happened this wonderful and dangerous thing.* — Cf. stunnat-. 192

stunnatsina- *to look terrible*: ikstûnnatsinàminai *she* (4 p.) *looked very terrible*; ótstûnnatsinàs *because he looked so terrible.*

stunnixk- v. stonixk-.

stúyi in. *winter*, pl. stúyists. — Cf. st-, sto- *to be cold*, stui-, stųyiu.

stuyimi- *to pass the winter*: nitstuyimi *I pass the winter*, stuyimiu *he passes the winter.*

-stuyimsta- *to make winter*: A'χsàpiua áistuyimstàu *the Good Old Man makes winter.*

stuyis- *to be ashamed*: nitáistuyisi *I am ashamed*, áistuyisiu *he is ashamed*; nitáistuyisatau *I am ashamed of him*, áistuyisatsiu *he is ashamed of him.*

stúyisini (istúyisini) in. *shame.*

stuyiu *it is winter*, stúyisi, (i)stuyisi *when it is winter*; itótstuyiu *then the winter came on*; áitapòtstuyis *when it was real winter*; ákotstuyiua *it was near winter*; átotstuyiu *it was winter again*; itstsitstsáutstuyiu, matómautstuyiu *the winter comes first* (that means: *is in its very beginning*); apátoχsoχts ixtáutstuyiu *winter comes from the north.* — Cf. st- *winter*, sto- *to be cold*, stui-, stúyi.

stuyiu *it is cold* v. sto-.

sui- (suyi-), soi- (soyi-) *in the water, into the water, close by the water; in the fire, into the fire, close by the fire.* — Referring to *water*: anniisk suiétapiisk *that person of the water*; suiéstamik *water-bull*; suiézapiu (suiáisapiu) *he looked into the water*; itsúiapàutsim *she swam about in the water*; sotámitsûiepuyiu *then he stood up in the water*; itsitápsuiáχpàipiuaie *he jumped into the water towards him*; otsúiaukskàsau *when they ran into the water*; itsóyiàχkimaie *he paddled* (*the logs which were tied together*) *in*; itáutsuistótsiuaie (*the tribe*) *used to move to the water*; sotámsûyistòtsiu *he then moved on across the* (*frozen*) *water*; ánnimaie itsúitomo *there was a butte right close to the creek.* — Referring to *fire*: soiáutoka *put the stone-pot in the fire*; kipitáuansòyiuaki *old women warmed by fire*; itsúiistsitsimiaists *they then pushed them* (in.) *in to the fire.* — Cf. -soo-.

Suiá an. *Wades-in-water*, a man's name. [551]

Suiáiksini (-niua) an. *Hog-in-the-water*, a woman's name, obv. -ni(i).

suiáixtsiu *it floats.*

suiaχki- *to paddle in*: nitáisuiaχkioχsi *I paddle in*, áisuiaχkioχsiu *he paddles in*; nitáisuiaχkixp *I paddle it in*, áisuiaχkim *he paddles it in*: itsóyiàχkimaie *then he paddled* (*the raft*) *in.*

suiaχkumi- *to shoot into the fire*: áitaisuiaχkumiau (*the ribs*) *would shoot* (*their juice*) *into the fire.*

suiapiksi- *to throw in to water or fire*: nitáisuiapiksistau *I throw him in*, áisuiapiksistsiu *he throws him in*; nitáisuiapiksixp *I throw it in*, áisuiapiksim *he throws it in.*

192 **suiapistota-** *to make bubbles in the water*: **kåksuiapistotàminai** *he* (4 p.) *made just bubbles in the water.*

suiatapiksi- *to throw in to water or fire*: **nitàisuiatapiksistau** *I throw him in,* **àisuiatapiksistsiu** *he throws him in*: **nitáisuiatapiksixp** *I throw it in,* **àisuiatapiksim** *he throws it in.*

suiáuani- (**soiauani-, soyauani-**) *to jump*: **omá ninàua itsipúisuiàuaniu** *the man jumped up* (*from his bed*); **itótuksoyauanìn** *he* (4 p.) *then jumped around.*

suiauauaχka- *to walk in the water*: **suiáuàuaχkau** *he walks in the water.*

[551] **Suiáuauaχka** (**-kàua**) an. *Walking-in-water,* a woman's name, obv. **-kai(i).**

suiáutoka v. **soiåutoka.**

suiåχkyaiò (**-kyaiòa**) an. *water-bear* (a fabulous animal), obv. **-kyaiòi,** pl. **-kyaiòiks.**

suiåχpaipi- *to jump into the water* (or, eventually, *the fire*): **nitsûiåχpaipi** *I jump into the water,* **súiåχpaipiu** *he jumps into the water*; **itsitápsuiåχpàipiuaie** *he then jumped into the water towards* (*him*).

suiåχpi- *to fall into the water or fire*: **itsitsuiåχpiu** *then he fell into* (*the river*).

suiepi- (**suiipi-**) *to take into the water*: **nitâisuièpiau** (**nitâisuiǐpiau**) *I take him into the water,* **àisuièpiu** (**áisuiǐpiu**) *he takes him into the water*; **otsitomatàpsuiǐpiokàie** *then he* (4 p.) *began to take him into the water.*

suiepi- *to take on a raid*: **nitsuiépiokinan** *he took us* (excl.) *on a raid.*

suiepiksi- *to throw in to water or fire*: **ixtsitsuiepiksiuaie** *she then threw her into the water.*

suiepuyi- *to stand in the water*: **sotámitsùiepuyiu** *then he stood in the water.*

suiéstamik (**-stamika**) an. *water-bull* (a fabulous animal), obv. **-stamik(i),** pl. **-stamikiks.**

suiétapi (**suiétapiua**) an. *water-person,* obv. **suiétapi(i),** pl. **suiétapiks.**

suiixt- *to put on the fire*: **ákaisuiixtsiu unnétoχki** *she had already put her real pot on the fire*; **amó iska istsuiixtsis** *put the pot in the fire.*

[551] **Suiíniki** (**-kiua**) an. *Kills-in-the-water,* a woman's name, obv. **-ki(i).**

suiiniu *it is warm weather*; **àitapsuiinisi** *when it was really warm weather.*

suiipi- v. **suiepi-** *to take into the water.*

suiistaii- *to dive in*: **nitsùiistaii** *I dive in,* **sùiistaiiu** *he dives in.*

suiistapiksi- *to run off into the water*: **itsitsuiistàpiksiu omim ómaχksikimiim** *then he ran off into the water of a lake.*

suiistsitsi- *to push in* (*into the water or the fire*): **itsùiistsitsimiaists** *they pushed them* (viz. *the dresses*) *in* (*into the fire*).

-suixta- *to put one's food on*: **nitsitaisuixt** *I put my food on* (*it*), **itàisuixtau** *he puts his food on* (*it*).

-suixtataka- *to make something to put one's food on*: **àisùixtatakau** *he makes something to put his food on.*

suixtai- *to be on the fire*: **itsùixtsiu** *it is on the fire.*

suiokat- *to throw one's rope into the water at* (*a person or other living thing*) : únnasina itsúiokatau *then all men threw their ropes in at him.* 192

suiomaχka- *to run into the water* : itåχkanâisuiomaχkaiaiks *then they all ran into the water.*

suiómita (suiómitaua) an. *bird-dog*, obv. suiómitai(i), pl. suiómitaiks (*in-the-water-dog*).

suiópok in. *leaf*, pl. suiópokists.

suiópoksko (-skui, -skuyi) in. *leaves* (collective), pl. suiópokskuists.

suiópoksokoiskàni in. *leaf-lodge*; ánni suiópoksokoiskàni *like leaf-lodges*

suiotsi- *to swim in the water* (at the surface of it) : ki ixpitsùiotsimaie *and then he swam in the water with* (*him*).

suistapiksi- *to sieve, to sift* : nitâisuistàpiksistaki *I sift*, âisuistàpiksistakiu *he sifts.*

suistsikoniåχsi- v. soistsikoniåχsi-.

suistsipiki- *to thrash* : nitâisuistsipìkiaki *I thrash*, âisuistsipìkiakiu *he thrashes* ; mistsí mâkasiu, itâisuistsipìkiuaiks *he picked up a stick, then he thrashed them* (an.) (viz. *the bullberries*).

suistsipìkiaksin in. *straw* (prop. *thrashing*), pl. suistsipìkiaksists.

summ- *to rub* : nitâisùmmoau *I rub him*, âisùmmoyiu *he rubs him* ; nitâisùmmotsixp *I rub it*, âisùmmotsim *he rubs it.*

summ- (som-) *to dip water* : nitsummosi (nitsomosi) *I dip water*, súmmošiu (sómosiu) *he dips water* ; nitsummòk (the text has nits*a*mmòk) *she dips water for me.*

-súyepixtsàiks v. -sóyepixtsàiks.

suyi- v. sui-.

suyiinimman in. *fringe*, pl. suyiinimmanists.

suyixtaki- *to have in the fire* : óχkotokì ákaitaisuyixtakiòp *they have already a stone in the fire.*

suyixtsi- *to lie in a liquid or in fire* : aápani nitsitsúyixtsiu *she was all lying in* (*her*) *blood* ; áukanitaisuyixtsìiaiks *they all lay in there* (*in the hot ashes*).

Suyinámaiàke an. *Fringe-woman*, a woman's name, obv. -àke(i). [551]

suyiniu v. suiiniu.

suyisks- v. suyisksano- and cf. suyisksi.

suyisksano- *to make a curly arrow* : nitsuyisksànoiau *I make a curly arrow for him* ; suyisksánoiòkit *make a curly arrow for me*; noχkitápsuisksànoiokit *make a real curly arrow for me* ; otápistotomòkai nátòkaie suisksánoiòs *she* (4 p.) *made two for him, when she made curly arrows for him* ; åχksuyisksànoiàs *that curly arrows must be made for him.*

suyisksí (suyisksiua) an. *curly animal*, obv. suyisksi(i), pl. suyisksiks. — suyisksi- *to be curly* : suyisksiu *he is curly.* — Cf. suyisks-.

Suyisksí (-ksiua) an. *Curly*, name of a dog, obv. -ksi(i). [551]

suyistapiksi- v. suiistapiksi-.

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tátsikaiksistsikùi (tátsikyaiksistsikùi) in. *noon.* 192

tátsikaχta (*tátsikaχta*) *the middle one.* — Cf. **tatsik-**, **tâtsikaχtsi.**

tátsikaχtsi (*tátsikaχtsi*) (-tsik, -tsim) *in the middle*; omim ómaχksikimiu tátsikaχtsim *there in the middle of a lake*; tátsikaχtsim Nápiua itsipúyiu *in the centre stood the Old Man.* — Cf. **tatsik-**, **tâtsikaχta.**

tatsikiaipuyi- *to stand in the middle*: tatsikiaipuyiu *he stands in the middle.*

tátsikikùnamàn v. **tátsikikûnamân.**

tâtsiksistokui in. *midnight.*

tátsikyaiksistsikò v. **tâtsikaiksistsikô.**

tâtsikyaiksistsikùi v. **tátsikaiksistsikûi.**

tatsikyoyi- *to dine* (prop. *to eat in the middle,* viz. *of the day*). For examples v. **tatsik-.**

taká v. **takâ.**

tam- (tami-) *then, after a while, later on, now, just*: támitaupiu *then he stayed there*; támaχkàiiu *then he went home*; támiksistsìpaskau *then after a while they* (grammatically a singular) *had done dancing*; otámisksinòkaie *then she was known by him* (4 p.); támanikit *tell me later on*; támapsàmmokit *look for me later on*; támatsipoχsapot *then come here again*; támistapàakit *now get away from me.* — Cf. **autam-**, **itam-**, **skatam-**, **sotam-.**

tamáiikinisà *poor thing* (pitiful exclamation).

tamásâ *poor thing* (pitiful exclamation).

támikisiksistsixpaie *then it was hit in the centre.* — Cf. **-ikisi-.**

tap- v. **tap-.**

tatsik- v. **tatsik-.**

tatsikiakokèuaχsini in. *lodge in the centre.*

tátsikikùnamàn in. *central lodge-pole of the medicine-lodge.*

toinixksi in ixkitsìkai toinixksì *seven songs that are sung when the people are going to the medicine-lodge.*

-toks- *knee* v. **-oks-** *knee.*

tókska *one*; tókskam (tókskama) an.; tókskau, tókskai in.; abbreviated forms of **nitókska** etc.

Tóto an., a woman's name (prop. a nickname for *louse*). [551]

tsâ (tsâa) in. *what*: tsâ kanistâpapauàuaχkaχp *what do you travel about for*; tsâa kanistápapauànixpa *what are you talking about*; tsâ âχkanistapsòp *what shall we* (incl.) *be*; âuke, tsâniu annâχk àkèuaχk *now, what did that woman say.* — in. *which.* — *how*: tsâ kitákanistsixpats *how will you do it*; tsá ákanistsipoχsapo *how will he come*; tsâ tâkanistsipixpa *how shall I enter*; tsá kanistâpapaiàkstsimaχpa *how did you steer the ears of the lodge about.* — Sometimes this interrogative pronoun and adverb is used as a relative.

tsáχtau in. *what* (in a dependent question). — in. *which* (as before). — *how* (as before): tsâχtau tâkanistòχpaχtau (*I wonder*) *how I shall be able to go there.*

192 **Tsâni** (Tsâniua) an. *John*, obv. Tsâni(i). — Also used as adaptation of
● [551] *Charlie*. *John* and *Charlie* had to coincide in Blackfoot.

tsanikóχkimiuatsiks *how big is he* (*what size is he*).

tsanistap- *what kind of*, tsánistàpitapiu, tsánistapsiu an. *what kind of person is he*, tsánistapiu in. *what kind of thing is it*; tsánistapi kitákoχpakitopixpa *what kind of thing* (or *things*) *is it you will ride with.*

tsánistsí *when* (in the past) (interrogative).

tsánistsinami an. *of which colour*: ki tsánistsinami kitákixkitopixp *and what colour* (*of horse*) *will you ride on.*

tsánistsinam an. *what colour is he*, tsánistsinatsiu (tsanistsinatsiuats) in. *what colour is it.*

tsánistsis *when* (in the future) (interrogative).

tsánitapistotsìmatsiksists *how did he make them* (in.). Probably misheard for tsánistapistotsìmatsiksists.

tsanitsixtsáuats an. *how much does he cost*; tsanitsóχtoχpats in. *how much does it cost.*

tsánitsima an., tsánitsoa in. *how many*; tsánitsimatsiks *how many are they* (an.).

tsánitsìpixtsiuatsiks *how far is it.*

tsánitsoa v. **tsánitsima.**

tsanitsóχtoχpats v. sub **tsanitsixtsáuats.**

tsániu (tsáániu) v. **tsá.**

[551] **Tsáutsi** (Tsáutsiua) an. *George*, obv. Tsáutsi(i).

Tséma v. **Tsimi.**

-tsemi- *to perfume*: nitáitsemiau *I perfume him*, áitsemiiu *he perfumes him*; nitáitsemioχsi *I perfume myself*, áitsemioχsiu *he perfumes himself.*

-tsètsi v. **átsètsi.**

tsiá, tsiátapoχtsi in. sing. *which* (interrogative and sometimes relative).

tsiáie in. *which is* (relative); tsiáie motokân *which is hair* (*used by the ghosts to shoot with*).

tsiáχtau in. sing. *which* (in a dependent question).

tsiátapoχtsi v. **tsiá.**

tsikatsí (tsikatsíua) an. *grasshopper*, obv. tsikatsí(i), pl. tsíkatsíks; nitoχtsíkatsimiks *my grasshoppers.*

tsikatsiuàsi- *to turn into a grasshopper*: tsíkatsiuàsiu *he turns into a grasshopper*; amóksi paχtóχpiks, áitsinixkàsi amóia kóniskûyi, itáχtsíkatsìuasiau *when the snow is all gone, then these germs of the snow turn into grasshoppers.*

tsíki an. *small boy* (vocative).

tsiksiá, tsiksiká, tsiksimá an. pl. *which* (interrogative and sometimes relative). As animate relative plurals occur also tsiksikáiks, tsiksimáiks. The forms tsiksimá, tsiksimáiks would seem not to be used of living beings when moving.

-tsim- (-tsimm-) *to run for escape*: itâχkanáutsimokaie *then they* (4 p.) *all ran for escape from him.* — Cf. **-tsimmota-.**

-tsim- *to throw* (*in wrestling*) v. istsim- (same meaning). 192

tsimá, tsimátapoχtsi in. sing. *which* (interrogative and sometimes relative). — tsimá (tsíma) *where* (as above).

tsimáie is a verbalized form of tsimá *which, where.*

tsimáχtau in. sing. *which* (in a dependent question). — *where* (in a dependent question).

tsimátapoχtsi v. tsimá.

Tsimí (Tsíma, Tsêma, Tsimiua) an. *Jimmy*, obv. Tsimí(i). [551]

-tsimmatsekauatsi- v. -istsimmatsekauatsi-.

-tsimmota- *to run for escape*: nitáutsimmot *I run for escape*, áutsimmotau, -otsimmotau *he runs for escape*; iikákimàiau, máχkotsimmotàniau *they did their very best to escape* (prop. *that they might run for escape*); nitsítsimmotatau *I run for escape from him*, -tsímmotatsiu *he runs for escape from him*; nitsitsimmotatoχp *I run for escape from it*, -tsímmotatom *he runs for escape from it.* — Cf. -tsim- *to run for escape.*

-tsina- *Gros-ventre* v. -tsinaipuyi- and cf. Atsiná.

-tsinaipuyi- *to speak Gros-ventre*: nitáutsinàipuyi *I speak Gros-ventre*, áutsinàipuyiu *he speaks Gros-ventre.*

-tsini- *to cut* (in nitákoχktsinitaii) v. istsini- *to cut.*

-tsipĭs- *to whip* v. -istsipĭs-.

-tsipĭsimàtsis v. istsipĭsimàtsis.

-tsisau- (-tsiso-) *to come forward*: itstsisau *then she came forward* (*to the centre*); támisokixtsisò *then she suddenly came forward*; itáixtsisàuyi *then they would come forward.* — Cf. istsisau-.

tsísi (tsísima) an. *bob-tailed dog or horse*, obv. tsisi(i), pl. tsisiks.

Tsisína an. *Bob-tail-chief*, a man's name, obv. -nai(i) (Blood Indian). [551]

-tsisk- v. ixtsisk-.

tsiskáie *which is* (relative); stámitotòiau, tsiskáie amáipitàkein *then they came to that, which was a very old woman* (4 p.).

tsískáni v. ixtsiskàni.

-tsiso- *to enter*: nitákitstsisò *I shall enter there*, ákitstsisò *he will enter there*; stámitapixtsisòiau *then they entered there.*

-tsiso- *to come forward* v. -tsisau-.

-tsista- *to eat up* v. istsista-.

tsistap- v. ixtsistap-.

-tsistapiau *were eaten up*: amóistsi itsipótsixpistsi auáuaχsistsi ixkanáitsistàpiau *the foods that were put there were all eaten up.*

tsistsiá, tsistsimá in. pl. *which* (interrogative and sometimes relative).

tská in. sing. *which* (interrogative and sometimes relative). — *which way, in which direction* (as above).

tskáatapoχtsk *which way* (interrogative).

Tsó (Tsóa) an. *Joe*, obv. Tsói. [551]

-tsoχkitsi- *to make a charge*: itáixtsoχkitsiuaiks *then he made charges upon them*; itsipótstsoχkitsiotsiiau *then they made a charge on one another.*

Tsóni (Tsóniua) an. *Julia*, obv. Tsóni(i). [551]

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192 **u-** *his, her, its*: ûnni *his father*; û'si (also ó'si) *his elder brother*; únistsi *his elder sister.* — *their*, in combination with a suffix added to the noun: ûnnoàuai *their father*; uskâuai *their younger brother.* — Cf. o-.

-ukap- *bad*, the same as -okap- (v. makap-).

-uki- *lodge* v. -oki- *lodge.*

-uksina- v. maksina-.

uχp- *rushing through the air* v. oχp- (same meaning).

uχs- v. oχs-.

-uχt- = -oχt- (v. ixt-).

-um- *very* v. amai-.

-um- *still* v. imai-.

-umai- *very* v. amai-.

-umai- *still* v. imai-.

-umanist- v. -omanist-.

-umanisto- v. -omanisto-.

-umap- v. amap-.

-umautsatomaχka- *to come running too close*: itûmautsàtomaχkàiinai *he* (4 p.) *then came running too close.*

-umi- *plainly* v. -omi-.

-umini- v. -omini-.

-unau- *at all, by all means*: pinûnauaiokàt *do not sleep at all*; saiitûnauaipaχtsìnakiniki *if you do not make at all a mistake in picking him out*; kitâkunaukatskoto *you shall come back again by all means.*

ûnetumokautsikinokaie *it* (4 p.) *made his nose bleed awfully.*

-uniniuat- *to pick out*: iskunátàpsiua âistamunìniuatâu aχkūsimmaχs *then the strong warrior was picked out that he might be a son-in-law.*

ûnisoχkòiai kyâioiin *her pet-animal was a bear.*

-unista an. *calf, buffalo-calf*, as second member of compounds: ksikûnista *white buffalo-calf*; Natósunistà *Sun-calf*; Stámiksunista *Bull-calf.*

● [551] **Unistaiákaupi** (-aupiua) an. *Calf-sitting* (prop. *calf-is-going-to-sit ?*), man's name, obv. -aupi(i).

Unistâii (-iua) an. *Calf-robe*, a man's name, obv. -âii.

U'nistaliso an. *Calf-boss-ribs*, a man's name, obv. -soi.

Unistáina an. *Calf-chief*, a man's name, obv. -nai(i) (Blood Indian).

unistâχs an. *calf, buffalo-calf*, pl. unistâχsiks.

Unistâχsii (-siiua) an. *Calf-robe*, a man's name, obv. -sii(ⁱ) (Blood Indian).

[p. 374]

51: Uhlenbeck & Van Gulik L-4,5 (1910-1911) 1934
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Unistásammi (*-sammiua*) an. *Calf-looking*, a man's name, obv. *-sammi(i)*. 192

únistsi *his* (*her*) *elder sister* v. ninista. [551]

unistsi *his travoy* v. manistsi.

unistsi- *to have the travoy*: ponokâmitai itâiàkunistsiu *they* (grammatically a singular) *would put the travoy on a horse*; ixtā̆χkanaiautaχkosiu imitâiks unistsiuaiks (*the people*) *all went after the carcases with the dogs' travois* (prop. *with the dogs having the travois*). [601]

únnasina (únnaisina) an. *men* (collective).

unnat- (unnats-) *few*: unnatsitapi *few people*; unnatókimiu *there are few in a camp* (grammatically a singular). — Cf. unnâtoχsimi.

unnatókimiu *there are few in a camp* (grammatically a singular); *ákai-*Pekáni unnatókimiua *there were few of the ancient Peigans in a camp*.

unnátoχsimi an., unnâtoχsi in. *few*. — Cf. unnat-.

unnatsítapi (unnatsitapiua) an. *few people*, obv. unnatsitapi(i).

unnátstsau an., unnâtstoχp, unnâtoχtoχp in. *is cheap* (prop. *costs little*).

-unnant- (-unrauts-) *to be hungry* v. aunot- (same meaning).

unnétoχki an. *her real pot*.

únni *his father* v. ninna. [601]

unni- *to have a father*: nitûnni *I have a father*, ûnniu *he has a father*; sâkiunniu, sâkioksistsiu *she has still a father, she has still a mother*.

únnikiauχpomi in. *cheese*.

ûnnikis in. *teat*, pl. únnikists.

-unnim- *to have as a father* (*for father*): nitûnnimau, nitâunimau *I have him as a father*, âunimiu *he has him as a father*.

unnítoχki v. unnétoχki.

-unnot- (-unnots-) *to be hungry* v. aunot- (same meaning).

únstsi v. ninista.

-upam- v. apam-.

ú'si (úsi) v. ni'sa.

ûsi v. nîs.

-ûsi- *to have for son-in-law*: omâ ninau âiûsiua *the man that had him for son-in-law*.

-ûsim- *to have for a son-in-law*: nitâiûsimmau *I have him for a son-in-law*, âiûsimmiu *he has him for a son-in-law*.

úskâsiks an. pl. *her husband's younger wives*. [601]

uskáni v. niskáni.

-uskanim- *to have for a younger brother* (only used of men): osótamaiûskanimokàiks *they then had him for a younger brother*.

ustamói v. nistámó.

-ustsika- (-ustsixka-) v. -istsikà- *shoulder*.

utaki- (utakat-) *to measure* (with a vessel): nitútaki *I measure*, ûtakiu *he measures*; nitútakatoχp *I measure it*, ûtakatom *he measures it*.

Utsémi an. *Guts'-woman*, a woman's name. [551]

utsí in. *gut*, pl. utsists. — Cf. -utsi-.

-utsi- *guts*: isapûtsists (isapótsists) *Crow-guts*; ânni (ânniaie) nitsaχ-

51: Uhlenbeck & Van Gulik L-4,5 (1910-1911) 1934
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W.

192 **wáiá'ê** *help me* (interjection).
●[551] **Wíni** (-niua) an. *Willy*, obv. -ni(i).

[p.377]

APPENDIX: INFORMATION CONCERNING BEAR-CHIEF.

Genealogical notes.

Bear-chief (Nínoχkyàio) was born in the year, that the chief 115
Lame-bull (Stámiksistsekai) broke his neck in chasing buffalo (1857).
His name in childhood was Takes-the-first-gun (Itóminàmaχka). 115
His mother's brother Red-horn (Ekutsótskina) gave him that name. 551 ●
Red-horn, in charging the enemy, had taken the first gun. Therefore he gave that name to the child. Afterwards his name was changed to Bear-chief, after old Three-suns (Niókskatos), surnamed Big-nose (O'mæχksksisi), whose name in childhood had been Bear-chief.

Bear-chief belongs to the Not-laughers. He married four times. The names of his wives are:

Fly(ing) (Paióta), belonging to the Small-robes.

Good-shield-woman (Mátsaauauòtaniàke), belonging to the Small-robes.

Elk-yells-in-the-water (Itsúiiinokå`χkumi), a Blood Indian. Her clan is unknown.

Owl-woman (Sépistàke), belonging to the Blood-people. The name Owl-woman was given to her, when she was born, but afterwards she was called Pæstséu (the meaning of this name is unknown to Bear-chief).

Bear-chief has got seven children (four boys and three girls). Not all of them have got Indian names.

Bear-chief's father's first name, given in childhood, was Mink (Siékaii). This name was given to him by a medicine-man, who had seen a mink in his dream. After he became a chief, he changed his name to Weasel-moccasin (A'paitsikina). He retained this name [165]
till his death, which was caused by the measles. He was considered a great warrior, and distinguished himself during the wars with other Indian tribes.

He married thrice. Bear-chief's mother was called Went-allright-to-the-upper-part-of-the-lodge (A'χsikimoi), and belonged to the Small-

[p.69]

115 551 soft-grease-people. She was a granddaughter of False-pointing (Kipàái), a great chief, and he remained one, even when he was a very old man. Only Bear-chief's mother had children from Weasel-moccasin. Three sons came to the manly age:

Blanket-robe (Náipistsi), who died after his first raid.

Prairie-chicken-child (Kétokipokàu), afterwards called Weasel-moccasin (A'paitsikina), a great chief who was killed by the Sioux 1879.

Takes-the-first-gun (Itóminàmaχka), afterwards called Bear-chief (Nínoχkyàio).

Bear-chief's grandfather on the father's side was called in childhood Wise-child (Mokákiepòk), and afterwards, when he was a chief, his name was changed to Weasel-moccasin (A'paitsikina). He was also a great warrior. He had four wives. Bear-chief's father's mother was one of them, and was named Kill-the-chief (Nánainiki). Bear-chief does not know the name of her parents, nor to which clan she belonged.

Bear-chief's great-grandfather on the father's side was called the Only-old-man (Itámiapì). This must have been his second name. The name which was given to him in childhood is unknown. He was the main chief of the Peigans in his time. The names of his wives are unknown. Nor is it known to Bear-chief who his great-great-grandfather was. The eldest son of the Only-old-man was Red-man (Mekyápi), through whose fault one of the clans obtained the name of Buffalo-chips. Wise-child, Bear-chief's grandfather, was the second son.

Bear-chief's life-story.

115 726 [701] Bear-chief was about 17 years old when he went to war against the Gros-Ventres. He took the scalp of a Gros-Ventre who was killed by another man. In that first raid the chief he followed was Gambler (A'ikaχtsiua).

After that it happened, that some Nez-Percés came stealing horses from a corral, belonging to Bear-chief's brother Weasel-moccasin (A'paitsikina). Weasel-moccasin shot one of the Nez-Percés, and Bear-chief followed him, and stabbed the wounded Nez-Percé with his butcher-knife. Then he found a crucifix on the dead man. This

A few days later they started on a new trip. Bear-chief was the 115
leader. There were four Peigans, and seventy Crows. The Sioux
were looking out for enemies, and saw the party coming. Then 726
they made a charge on Bear-chief and his people. The Crows did [648]
their very best to escape. Bear-chief and the three other Peigans
stayed behind and fought the Sioux. This was about noon, when
the Sioux made a charge on them, and it was late in the evening,
before they stopped fighting. They started home that evening, and
travelled all night. Early in the morning Bear-chief killed a buffalo-
cow. They skinned it, and commenced their breakfast. Whilst they
were eating, they saw on a high bank, just above them, a rider.
He spoke to Bear-chief's people, and before they could answer
him, two more jumped up at his side, and shot at Bear-chief's
companions. But then, seeing that there were so many, they ran
away. They were Sioux. The Crows went after those Sioux. Bear-
chief and the three others went in the opposite direction, where
they saw one rider, a Sioux. This rider fled into the brushes. The
others did not want to help him, but Bear-chief alone followed
him, and shot at him, every time he saw him through the brush,
till the Sioux went out into the prairie, where he was hard to
get at. Bear-chief rode up to him, and the Sioux would shoot him,
but Bear-chief's horse kicked the gun out of the Sioux' hands, and
ran over him. The Sioux got up, and took his gun. He shot at
Bear-chief twice, and the third time the gun refused to work.
Then Bear-chief attacked him with a butcher-knife, cut him over
his face, and near his heart, and cut off his head before he died.
Then all the Crows, the whole seventy, came up. In the meantime
Bear-chief's three companions, that stood upon a hill, had taken
eight horses from the Sioux, who was fighting Bear-chief. They
travelled night and day to get home.

The Crows were very glad, that a Sioux had been killed, though 115
they did not kill him themselves. Then the Peigans held a counsel,
and invited Bear-chief among them. The chiefs told Bear-chief, 727
that he had done many daring deeds, and that he was already a [555]
chief on account of those, but that they now would give him a [553]
new name, instead of Takes-the-first-gun (Itómimàmaχka), the name [551]
he had borne till that moment. It was decided upon, that he
should be called Bear-chief (Nínoχkyàio), after old Big-nose. And [585]
then they had scalp-dances every night, for a week or more.

A few days after that there were five in a party. Bear-chief was 115
the leader. They went to the Sioux. They saw the camp at a long 726
distance. He told his party to stay behind, whilst he himself would

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Addenda et corrigenda.

P. 1, l. 9. Read: otápokæpiniχ´kakoaii (instead of: otápokæpiniχ´kakoaie).

P. 1, l. 24. Read: [what colour of (instead of: what colour [of).

P. 3, l. 20. Read: otáutæmsòksinokòaiau (instead of: otáutæmsóksinokòaiau).

P. 11, last line. Read: einíuaχk (instead of: ieníuaχk).

P. 12, l. 4. Read: ákiksàχkuists (instead of: áksiksàχkuists).

P. 19, l. 21. Read: anistsìuaie (instead of: anistsíuaie).

P. 20, l. 5 from beneath. Read: áksipæskàuop (instead of: áksipæskáuop).

P. 24, l. 1. Read: door, (instead of: door.)

P. 24, l. 26. Read: one (instead of: oe).

P. 26, l. 16. Read: píkoχksiksìm (instead of: píkoχksiksím).

P. 27, l. 2 from beneath. Read: A´isæmòtsisìau (instead of: A´isæmòtsisíau).

P. 28, l. 5. Read: A´iiksisæ̀mo (instead of: A´iiksisǽmo).

P. 29, l. 11. Read: otsítsauatsinòk (instead of: otsítsauatsinók).

P. 40, l. 12. Insert after the word „you": [literally: that you may not die for me].

551 The name *Mekyápi* has been translated (pp. 1 sq. 70) by „Red-man", as that ancient chief is often called in English, but the literal translation is „Red-old-man", *-api* being the form which *nápi* takes, when used as second member of a compound.

113 It had escaped my attention, that in Wissler's collection there is a different version of „The people living in the north". At the end of this story (p. 5), therefore, is to be added: [Cf. C. Wissler—D. C. Duvall, Mythology of the Blackfoot Indians, New York 1908, p. 22.] Another note is to be put at the end of „The origin of the buffaloes" (p. 12): [Cf. C. Wissler—D. C. Duvall, Mythology of the Blackfoot Indians, New York 1908, pp. 128 sq.]

And then in the note at the end of „The leader-buffalo", after the abbreviation „Cf." (p. 17), is to be inserted: G. B. Grinnell, Blackfoot lodge tales, London 1893, pp. 104 sqq.;

When my texts were already being printed, a new book on the Blackfeet appeared: W. Mc Clintock, The old north trail, or life, legends and religion of the Blackfeet Indians, London 1910.
114 Mc Clintock (pp. 491 sqq.) gives the tale of Scar-face, though

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797 (183) ing of horses and the eradication, whenever possible, of one's enemies.

At one point, though, there was no dearth of Blackfoots who earnestly desired to become accepted for baptism into the Roman Catholic Church. In the summer of 1846, Chief Victor and his Flatheads, [101] aided by a dozen lodges of Small Robes (the Small Robes were a rather independent band of Piegans who were friendly toward the [648] Flatheads) achieved a smashing victory over a superior force of Absaroka (Crow) Indians. And when the Flatheads attributed their remarkable success to the power and protection of the "Black Robes' God", this was all the Blackfoots needed to hear. Baptism by the Black Robes was obviously a guarantee of victory over your enemies, and the more bloodthirsty the Blackfoot warrior, the more ardent became his petition for baptism. But since this attitude did not reflect the concept of Christian thought which the good priests of the Church had been attempting to convey, Father Point (the Blackfoots called him "Tusks"), who headquartered on the Missouri River at the American Fur Company's post of Ft. Lewis, recorded that of the 651 Blackfoot Indians he was able in all good conscience to accept for baptism, 625 were children, 22 were women, and only four were grown men.

797 796 The foregoing notwithstanding, Roman Catholicism was always more successful than Protestantism amongst the Blackfoots, and it is not difficult to suggest several reasons why this should have been so. Although the old-time Indians could in some measure reconcile the more abstractive philosophy of the Protestants with certain sciotheistic elements of their own religious inheritance, the more tangible paraphernalia associated with Roman Catholic ritual was much more impressive to them, and much more easily identified with aspects of their existing beliefs. During a Blackfoot Sun Dance or Medicine Lodge, buffalo tongue is cut into small pieces and distributed among certain participants; this gesture is in all respects strikingly similar to the Christian sacrament of the Eucharist. Also [783] during the Medicine Lodge ceremony, Indian women will step forth and openly confess their sins, and this, of course, suggests the confessional both of the Roman Catholic Church and of the high order of the Episcopal Church. (It is important to realize that these Medicine Lodge ceremonies were not derived from the Christian religion but had their existence before the coming of the White Man.)

797 551 From the point of view of the Blackfoot fighting man, two aspects of religious tradition possessed by the Roman Catholics were espe-

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cially easy to accept. A crucifix constituted a nifty recruit to the 797
warrior's collection of protective amulets and charms, and when a 551
priest endowed the converted Blackfoot with the name of a Catholic [789]
saint, this was to the Indian very much like his own custom of taking a new name (very often the name of a former chief or hero of his tribe) upon the occasion of achieving a significant coup against the enemy. To this day, a substantial number of Blackfoots have as a given name the name of a saint. Offhand I can think of Evangeline Big Beaver, Theresa Bull Child, Dennis Bad-Old-Man, Michael Scabby Robe, Bernard Red Head, Ursula Running Crane, Theola Cut Finger, Bernadette Red Head, Clement Big Springs, Serena Little Dog, Paul Calf Looking, Calvin Kicking Woman, Jason Dusty Bull, Rufus Good Striker, Terrence Little Bull, Angeline Old Person, Maurice Red Horn, Frederick Takes Gun, Francis Bull Shoe, Agnes Comes-At-Night, Woodrow Calf Robe, Anthony Mountain Chief, Tyrone White Grass, Hiram Daniel Calf Looking, Aaron Skunk Cap . . . There are many others.

The names Joseph and Mary are especially popular here on the 551
Reservation, and the Chief once mentioned that he used to have an 553
aunt named John—which is not at all funny if you know anything
about the Blackfoots and their language. Blackfoot names have no [193]
sexual connotation, and a female is distinguished from a male by
having the suffix *áki* (woman) added to her name. Incidentally, although popular fiction would have us believe that all Indian maidens are called "Shining Water" or "Morning Star," the truth is that Blackfoot girls, who were (and usually still are) named by a male relative or by some prominent male member of the tribe, were *not* named in imitation of some aesthetic object or experience. They were named in honor of a particularly notable war achievement by the namegiver, and instead of being named "Sweet Prairie Flower," a girl was more apt to go through life as "Kills Instead," "Found A Gun," or "Two Cutter" (the actual Indian names of some very fine Blackfoot ladies of my acquaintance).

Whatever the reason for the success or failure of the early Catholic 795
missionaries, the strength of the Roman Church on the Reservation 793
today (take it from a Protestant who knows) is in the presence here of such men as Father Mallman, the marvelous old Jesuit priest who has been ministering to the Catholic faithful down at Heart Butte for God-knows-how-many years. Father Mallman loves and understands the Blackfoots, and the Blackfoots love and respect the Father in turn. The Catholic congregation at Heart Butte is large and faithful in attendance, and if some members celebrate Mass

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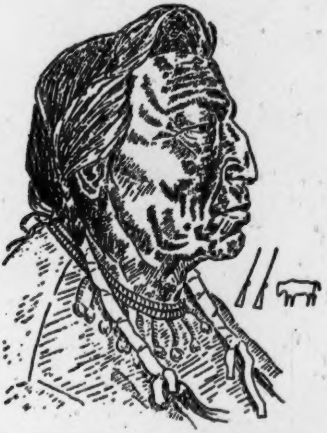

Two Guns White Calf in Later Life

on the Milk River [the Teton], and I was born there on May 10, 622
1857. I know the exact spot where I was born because it was the custom of our people to wait until a child was old enough to remember [823]
clearly—when the child had attained the age of perhaps five or six [828]
years—and then to take the child back to the place of his birth and to rub his head in the dirt so that the memory of his birthplace would stay with him always. Most Indians of my generation did not know 622
the exact date of their birth, but I know my birthday because when I 797
was born there was a Jesuit priest visiting our camp and the priest recorded my birth in his book. When I was quite a bit older, this same priest visited my family once again, and it was at this time that he christened me James. I do not know the priest's name in English; we Piegans knew him by his Indian name, Marten Cap" (in all probability, Father Imoda).

I knew that the Chief's father had been Onistáipokah, who later 622
became Head Chief of the Piegans, and that his mother had been Black Snake Woman, but I had very little actual knowledge of the Chief's siblings and I asked him if he would tell me something about his brothers and sisters.

"I had five brothers and five sisters. All of us boys were named 622
Gun: my eldest brother, who was known as Wolf Tail, was named 551
Strange Gun; I was second eldest, and my name was Last Gun, which was the name of my father, although later on my uncle, Run-

622 ning Wolf, gave me his name: the other boys were named Left-
[551] hand Gun, Back Gun, Cross Guns, and Own Gun."

The Chief did not see fit to name his sisters, so I did not worry the subject. Instead, I asked him whether all these children had had the same mother.

"No. My mother, Black Snake Woman, was the mother of four boys and two girls. The mother of the others was my father's second
[595] wife, Two Catcher. [These were not the only wives that Onistáipokah had during his lifetime—he had at least nine—but he had these two simultaneously.] One of my half-sisters is still living; her name is Blanche Two Stabs, and she lives over at Babb."

I reminded the Chief that he had forgotten to mention his other brother, the Indian on the buffalo nickel, and here began my will-o'-the-wisp search for the true identity and claim-to-fame of the celebrated Two Guns White Calf.

"You are referring to Two Guns, but the fact is that Two Guns was neither my brother nor the model for the Indian head on the buffalo nickel. Two Guns was the son of a North Piegan man named Many Chief and a North Blackfoot lady named Red Otter Woman. My stepmother [the reference here is to Two Catcher, Onistáipokah's second wife; she was not actually the Chief's stepmother] adopted Two Guns when he was a baby and she raised him along with her own children, but Two Guns bore no blood relationship either to myself or to any of my brothers or sisters."

000 Somewhat taken aback by this totally unexpected information, I asked why it was that Two Guns had become so widely associated with the Indian image on the nickel.

"Largely it was the work of Jim Hill. [Hill not only controlled the Great Northern Railway but virtually monopolized commercial tourist and vacation facilities within Glacier Park.] Hill met Two Guns at Glacier Park Lodge, and at the time that the buffalo nickel first was minted [1913], Hill and another official took Two Guns back east and told him to say that he was the Indian on the nickel. I think that Two Guns really did believe that his likeness had inspired the design of the buffalo nickel, but actually the Indian profile on the coin is not that of Two Guns but of Two *Moon*, a Cheyenne--and Two Moon was only one of several Indians the designer of the nickel used in constructing the Indian head that you see on the nickel."

The Chief had never given me any misinformation of any kind, but his contentions were so rigidly at odds with popular local belief that I felt obligated to research the matter as thoroughly as possible.

122 Tribal Office (I had had enough of the Council for one day), I went out and looked through the museum. And upon returning to town, whom should I encounter but the old Indian who was the model for "War Bonnet" in "Horserace." We remembered each other, but I had
122 forgotten his real name. He wrote it out for me: "Plenty Treaty B.C."
● 551 Although this gentleman has jet-black braids, he has lived more than seventy summers, and for a moment I toyed with the possibility that "B.C." might be an appended reference to his age. But when I asked him about it he told me that "B.C." stood for Bear Child, and then I remembered his real name: "Louis Bear Child." Jimmy later told me that "Plenty Treaty" was just another name that Louis had decided to adopt, as Indians are wont to do. Jimmy's other
122 names are "Porcupine Bull" and "Eagle Plume." Louis Plenty Treaty Bear Child said that he predicts a storm before the week end, and
821 since this is Thursday, I guess that must mean it will storm to-
787 morrow.

For some unexplained reason, the afternoon meeting of the Coun-
122 cil did not materialize, so I picked up the boys and we went home. Jimmy says that he has invited some Indian singers to the house tonight, so that I can record them. Right now I smell steak and fried potatoes and I am starving. The Chief is playing with a large black puppy which suddenly appeared out of nowhere.

I noticed that when Earl speaks Blackfoot before a group he ges-
[201] tures with one hand—one, two, or three fingers extended—chopping the air in vertical motions, à la Harry Truman. The Chief gestures the same way, and I wonder whether these gestures are an integral part of Blackfoot oratory. Chow time!

Later: At eight o'clock one of the singers arrived, bringing with him a woman and a small boy. He was sort of an old guy with no braids but with a stiff thatch of thick gray hair standing straight up on his head about four inches high. His name is Phillip Many Hides, and I like him, as I like most of the older Indians. Leaving the woman in the house, Phillip and the child and I went in search of the other singer, Phillip's brother. After driving about two miles west on the main road, I was directed to cut off onto a double-track which wound northward past the high aspen groves, leading finally to a small house hidden deep in the hills. I waited in the car while Phillip went inside. When he returned, a full five minutes later, he said, "He's not there. He's at his house. He lives down in the hill by the crick." It was pitch dark, and as I strove to turn the car around without backing into an outhouse or something, a kid's tricycle jumped underneath and tore the manifold loose. So we roared

pinto stallion, and my admiration of the animal turned the breakfast 122
conversation to horses. The horse, of course, was a very important 231
part of modern Plains Indian culture. I say *modern* because there 177
were of course no horses on this continent until the Spanish brought
them, and it was probably not until the eighteenth century that the 171
northern Plains Tribes started employing horses for domestic use. The Blackfoots, situated as they were way up in Canada, probably were the last of the Plains Peoples to obtain the horse (in all likelihood from their enemies to the south, the Shoshoni) and indications are that the Blackfoots went horseless until the very late 1700's. Up until that time, the Blackfoots' only beast of burden was the dog, and the Blackfoot word for horse, *puh-no-káh-mi-tah*, actually means "elk-dog" (what the word really implies is "elk that does the work of a dog").

But if the Blackfoots were somewhat late in obtaining the horse, 231
they were anything but dilatory in adapting to its employment— 411
especially in warfare. As I get the picture, not only from history 177
books but from the Chief, many of whose stories refer back to the
time "before we had horses," the Blackfoots were for some time 721
taking a shellacking from the horse-owning Shoshoni to the south and the gun-using Cree to the east. But when the Blackfoots finally got a good supply of horses (by stealing them from the Shoshoni) and a fair number of guns (obtaining them by any means, fair or foul, by way of the Cree) the Blackfoots in an incredibly short length of time pushed aside all opposition—Cree, Shoshoni, Flathead, Kootenai, Crow, Assiniboine—and extended their range from northern Saskatchewan southward as far as the present Jackson Hole region of Wyoming. (Blackfoot raiding parties sometimes traveled remarkable distances, and there is good evidence that on occasion they ventured as far as Mexico.)

The Chief, in his narratives, gives credit for the Blackfoot military success primarily to the gun, not the horse, although during his youth the possession of fine horses was *the* thing, and most of the
Chief's war parties were horse-stealing raids. The Chief says that 411
the importance of the gun in Blackfoot history is the reason that so 177
many Blackfoots have the word "gun" as a portion of their name. In
the old days, of course, the Blackfoots recognized no surname, but 551
since the White Man has forced upon the Indian a patrilineal appendage to his given name, one finds today upon the Reservation such family titles as, Found A Gun, Takes Gun, Morning Gun, Dog Taking Gun, Cross Guns, and literally scores of others.

This business of Indian names is pretty rugged for the linguist, 551

551 and for several reasons. In the first place, the old-time Indian man invariably had more than one name during his lifetime—sometimes several names simultaneously—and if this didn't mess things up badly enough, the White Man consistently did a lousy job of translating Indian names into English. Officially, the name of my Indian dad is "James White Calf," and the reason is that $E = MC^2$. The following simple explanation will suffice: The Chief's father, Onistáipokah, was called "White Calf" by the White Man, although Onistáipokah does not mean "White Calf" but rather "Sacred Calf Child" (when an Indian name contained the word calf, cow, or bull, the reference was to the buffalo, not to the White Man's beef). Old Onistáipokah's other name—not his *last* name, but just another name which he took upon the occasion of achieving a war coup—was Sáh-ko-y-nah-mach-kahn, which the White Man translated as "Last Gun" but which actually means something like "The-last-one-to-come-running-and-capture-a-gun-from-the-enemy." This is the name the Chief gave to me, although he and Jimmy usually shorten it to "Sáh-ko-y-nah," which cuts off the "came running" part. So . . . Onistáipokah (who was also called Bear Hat, Bad Head, Now-He-Has-It, and several other things) became known as "White Calf" instead of "Sacred Calf Child," and his son, my dad, had the misnomer tacked onto him by the Agency rolls. And the pay-off came when I saw a picture of my Indian dad on an old Glacier Park advertisement which bore the title, "CHIEF JIM WHITE CALF (Ah-pe-so-mika)" . . . Ah-pe-so-mika does not mean White Calf! Ah-po-nés-tah means White Calf. Ah-pe-so-mika is a very poor rendering of Ah-pée-so-mach-kahn, which means "Running Coyote" but is usually translated as "Running Wolf" and which is the Chief's rightful name. In addition, the Chief was christened "James" by a priest, and also, he once mentioned, he took the name of Och-koh-neép-po-wah-tah when he scalped an enemy he had killed. This latter Indian name means, "Everybody-Talks-About," and I think it exquisitely appropriate that there is no indication of *who* everybody talks about. All right, *whom!*

231 My nameless Indian friend at today's breakfast table told me that the Blackfoots did not believe in ruining a good horse by breaking him too roughly. They did not want their horses fully broken because that made them too easy to steal, and Indian methods of horse-taming included riding a horse in water deep enough so that he could not buck, and tying a buffalo hide to his tail and having three or four men sit on the hide (which sounds like quite a job) until the horse wearied of trying to drag them around. I told the

619 178 Blackfoot Reserves. One young 17-year-old goes to Brockett, Alta. (North Peigan) to visit his grandmother and to learn Indian dances. Another young man has numerous cousins residing among the Blackfoot of Gleichen, Alta., and has chosen his wife from the Blackfoot. Many informants have relatives "living in the States," or more correctly, in Browning, [628] Montana. These frequent but yet remarkable relationships [551] are commemorated through nicknaming and economic exchanges. [437] Thus, though each Band considers itself a separate entity, 619 this separateness does not imply social or economic exclusion. For these reasons then it is entirely possible to discuss the various groups of Blackfoot-speaking Indians as an ethnohistoric unit. During the following historical resumé the various band designations will be used when they apply, but the generic linguistic term, Blackfoot, will be used to indicate general trends among the whole ethno-linguistic group.

175 Early Blackfoot.--The early record of the Blackfoot is obscure, however, it is generally believed that the people sharing this designation came out of the northern woodlands or parkland and to the margins of the prairie around 1690. [361] The beginning of the eighteenth century finds the Blackfoot 105 near the North Saskatchewan River (Edmonton, Alberta). At 175 this time they were without the horse and gun, yet, they began to effect an adaptation to the ecology of the northern high plains. This adaptation implies a rather flexible